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Anglo-Saxon Daemast.

A Dissertation, Presented to the
Board of University Studies of the
Johns Hopkins University for the
Degree of Doctor of Philosophy.

By.

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1893

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Preface.

in approaching this subject I was soon convinced that a study of the Anglo Saxon Year meant nothing less than a close study of Mediaeval Science and would require far more leisure than I possessed. I have therefore chosen to limit myself in my first chapter to a particular portion of the subject, the Anglo Saxon Day, and the method of determining its divisions. Many valuable notes, relating to this, will be found in Migne "Patrologia Latina" 90, where Bede's Scientific Works have been carefully annotated. Mine will be however the first detailed study, and I regret that I am unable to bring to the work the scientific sense that it.

demands. Yet the results, reached in my first sixty pages are, I believe, accurate and, I hope, not without value.

In what I might term the second part of my first chapter, I have made the Canonical Hours the basis of a detailed study of the Anglo Saxon divisions of the day, and have sought to show in a more scientific manner than has yet been done, what these divisions meant to clerk and laymen. I have touched upon the Benedictine church-offices, where they served to fix the time of the hours. The 'Benedictine Rule' and the so-called Concordia Regum Paris present an inviting field to the student of ecclesiastical institutions. Paths of this territory have already been well trodden by Fostroke (*British Monachism*)

and Bouterwek (*Caedmon-Einstertung* c. VII)

I am quite well convinced of the insufficient character of my study of the Middle English Hours. Even this is much more than has yet been done, and I have no doubt that my results will be confirmed by the more thorough research that I ^{have in mind to undertake} intend. Much of the matter that I present will be found of course in the Anglo Saxon Lexicons, but this does not diminishes the worth of a logical arrangement of material which in its present state can give but little help to the student of "Anglo Saxon Daegmael".

The chief purpose of my second chapter is to present in calendar form the Rubrics of the Anglo Saxon Gospels, and to trace the history of the connection

between the early days of the Church until our own time.

The study is so attractive that I feared anticipation from the "inevitable German" and my apprehensions were justified. In the case however, the destruction of paper was a reminder of the first half of the last century. When my work was in almost its present form, I discovered that a Calendar of rubrics had been made with remarkable correctness by Schittler (*Thesaurus Antiquitatum Teutonicarum*, Volume 1728 v I, Part II, 63-69) from ^{manuscript} Muretti's Edition of the Gospels.

In the case, however, do not trace the history of the Rubrics and as his work is only accessible to a few, the value of my independent contribution is not a word demonstrated.

Manuscripts

Manuscript has omitted rubrics of the
(A.) Ms. 1. 2. 11 in the Cambridge University Library
or (B.) the Bodley Ms. uses the same as the text

The Rubrics marked A. are therefore not
annotated by Mareschall or used by Schieller.

Other necessary details will be given in
my Preface to the Rubrics.

Hampson has printed ('Medii Aevi Kalenda-
rium' I.) a number of Anglo Saxon Calendars
and has discussed them at some length,
while ~~in his~~ in his 'Kalendarien', has
studied the same subject in a most
scientific and exhaustive manner.

~~Manuscript~~
Mareschall in his Notes to the Rubrics
and Boutruche in his 'Calendario' Notes,
have collected much valuable material.

In the explanatory notes to my Table
of Rubrics I have endeavored to gather
a few "scradunga" that have been overlooked

but in very many cases I have found myself completely anticipated. Those Rubrics, therefore, that I have not discussed have received full treatment in the "Annotations" mentioned.

I had intended as a third chapter to discuss the Year, seasons and Day in Anglo-Saxon Poetry. I hold in reserve my treatment on account of the length of the present paper, but a reference from my headings to Green's "Grammatical" will set at command the necessary material, in connection with the day-divisions.

I have not deemed it necessary to swell my Bibliography with texts used for one or two references. These and the middle English works that I have employed, are, sufficiently.

defined, when mentioned, as the body
of my paper.

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April 12th 1843.

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LXXXIV

Chapter I

The Anglo Saxon Day.

"...wa sun, se godesdædige mæsse dæd
geatlon, and eac georne dæg mæsse
sun fæcað" Bede's Ecclesiastical History III, 256

The Anglo Saxon Day.

In treating of the Anglo Saxon day, its divisions and the time and significance of each, we have to deal with conditions very different from those that govern our calculations to day.

The following passage from Newcomb & Holden's 'Astronomy' p. 417 will prepare us for the discussion to follow

"The division of the day into hours was in ancient and mediæval times effected in a way very unlike that which we practice. Artificial time keepers not being in general use, the two fundamental moments were sunrise or sunset which marked the day as distinct from the night x x x x
The interval between sunrise and

sunset was divided into twelve equal
 parts called hours and, as this system
 was varied with the seasons, the
 length of the hour varied also. As night,
 whether long or short, was divided into
 hours of the same character, only when
 the night hours were long, those of the
 day were short and vice-versa. These
 variable hours were called Temporary
hours.¹ At the time of the Equinoxes.
 Both the day and night hours were
 of the same length as those we use,
 namely the 24th part of the day.

These were therefore called Equinoctial
hours.

To determine how much of this is

¹ Now true this was among the Romans
 may be seen by consulting around
 Leuretti's Latin Lexicon (6 1884) § 1021.

true for Anglo Saxon Times, to establish clearly their methods of noting Time, to do for this period what Skeat and Bræ (see Bibliography) have done for the age of Chaucer will be the purpose of the first portion of this paper.

I shall consider first the time of the day beginning among the Anglo Saxons. As the learning of Bede is the prop of all Anglo Saxon science - I must quote him first.

"De Simp. Ratio Cap V § 309 (m. p. 10) "Dies definitio
expansionis dividitur hinc est usque
et hinc. Usque enim omnem diem
solis praesentium super terras absistat
Proprie autem dies XXIV horis id est cir-
culta solis Totum orbis lustrantis impletur

Aelfric Trist. "Beda's Starcraft" (Mr. Pop. Sc. 2 Soc. Lchd III. 236) "The hatax aerne daeg fram Lunnan
Henceforth "Bede"

upgange of refer. as sea feals is on toom
yolaid to anum daqum fram paere
Lunnan upgange of x has eft become paer
too her upstut on paer faec and
getealde feower 7 twenti tida"

A passage from Burtin's 'Narrative'
(... ang. VII, 317, 8) illustrates both the hour
of the day beginning and the distinction
between the natural and
artificial day.

"On twum wesum ys a dæg geuorden
naturaliter et figurate, soet ys gecyrdlice
7 cortlice soet ys soes daeges gecyrd soet
he hæbbe feower 7 twenti tida fram soes
summan upgange, soet he æt æt tyme
twum an ætwe cutgure æt ætwe
æn æt soet twa cortlice dæg oððe cræftlice
fram summan upgange, soet he
to ætwe ys æt sum manne to tida

The following phrases serve as evidence to sunrise beginning of day: 'A. S. Chronicle' E. 1106 "On þe night, & on mærgen wæs ðena Dæniſc"; Leechdoms III, 6 And þonne criht þonne Linnor gæp on tun on mærgen.: Calende. p. 16. 4. 2. 8 Duenne laccum tæpæc mærgen to mannum monad to tunc Decembris.

All of these examples may receive the rendering given by Bouterwek to the last, "dies crastinus" but the distinction between the meanings "cras" & "mane", assigned to mærgen was not clear if we were to believe Aelfric. (Th. Hom II, 464)

mærgen is retained in Dooms for Lowcountry tale, þou ge, & ðisne se curren.

To mærgen "cras" is of frequent occurrence in A. S. Cf. Gen XIX, 1 (mane) Ex VII, 15 (mane) Ex VIII, 10 (cras) Ex IX, 5 (cras) Ex VIII, 13 (mane) Ex VIII, 18 XVII, 9 XXII, 5 (cras) Ex XIX, 10 Josh XI, 6 Num. XI, 18 Josh V, 10

Bede 'De Temporibus' II (Giles VI, 123) M.P.L. p. 313 'De Rationibus'
 gives the times at which the different
 nations began the day (noticed)

Hebrews, Chaldeans and Persians	Sunrise
Egyptians	Sunset.
Romans	Midnight
Greeks and others	Midday

The application of the new observance
 into 'evening - beginning of the day' ^{or condition} is
 considered under the head of Sunday
 observance. Upon the "a mare usque"
 and more of the old distribution rested
 the customary day beginning of the
 Christian Anglo Saxons.

Dunand shows ('Rationale' 281 VII. I. 16)
 that even in his day (1286) custom favored
 a sunrise-beginning

In addition to such direct testimony
 some which must be very at times

Primsung on fairs forman day til past
 in the summer almanac (Benedictine Antiphon
 Dichtung CXCVI) is a testimony to the
 celebration of the day.

That "Nocturnal Synaxis" (Eccl. of Eccl. 28
 v. 1, p. 328) "Nocturnal" (Ben. Rule, c. 14) and
 Lichtsang (Barons of Aelfric 19 Th. p. 444,
 v. 1, 31 Th. p. 487). precede Primsung on
 "Primsung" is easily to be accounted
 for not by reference to the Roman
 method, but by supposing the monks
 to have regarded the time that they
 set their beds as the beginning of
 the day's work or as their service termed
 it, the work of God. Ben. Rule, c. XXII.

Archdeacon Letters to "Primsung" contain
 an appendix upon this subject by Elstob
 who rightly lays stress upon the early
 morning beginning of the day, but.

more the nature of confounding the
civilized day with the vulgar day, mentions
in volume 'Astrakale' Part. II, 9

"to know the quantity of the day, beginning
that is to say from spring of the
sun, and ending with sunset, is the
... of the equinoxes as a true point
in the chapter by form, and whole sum
to the end of the day artificial, and
but there the space of all the hours
was vulgar unto every night"

We are therefore to regard the vulgar
day: twenty four hours whether equal
or unequal as reckoned from sunrise
to sunrise. Sunday was an exception
and I want speak of this later.

The question now arises - whether
of the 24 hours beginning at sunrise
is were given to the day (from sunrise

To Sunset, and so to the night (from
 Sunset to Sunrise) or was our present
 arrangement employed. ~~There is~~
 the difference between natural and Arti-
 ficial day, between the equal or equinoctial
 and the unequal or temporary hours.

Both classes were known and used
 by the Anglo Saxons.

I. Natural Day.

The whole matter is set by Bede
 into a nutshell when he says. (*De mens.
 Metric. III m. p. 270 & 390.*) *Horae duodecim, Lunae
 dies est: equinoctiis XII horae sunt completae
 & mens attestanda quae aut horae duodecim
 horae sunt dies: x x x Verum notandum
 est quia si omnes anni dies quatuordecim
 horis supputentur aestivos recessit. est.
 dies longioribus, Brumales vero brevioribus
 horis includi. Si vero omnes horas*

no reparare, nos est equinoctiales hinc
 columnae triennales, diei subdormimus hinc
 nos et uolens plures nosse et tribu
 amos.

The recognition of the natural day
 for common use is confirmed Bede²
 (Book Lechdoms 260-12), and Equinoctial Hours
 are mentioned 'De Temp. Rat.' c. XXI (M.P.L. 940)
 c. XXXIII & 'De Ratione Computus' Liber cap. II De Hora-
 'in de re Tempore' VIII (Doubtful work. M.P.L. 90).
 'Ecc. History I. 1' Steu p. 30. l. 27.

The natural day is treated in a Book
 of minutes of King Alfred's reign (Book of
 'Sutton' p. 69) which gives the length of the day in hours.

79	April	"	10 "	"	14 "
" 99	June	"	6 "	"	18 "
" 110	July	"	8 "	"	16 "
" 124	August	"	10 "	"	14 "
" 153	November	"	16 "	"	8 "

This is so remarkably supplemented
by Byrtfens, that I doubt entire independence
of authorship.¹

Byrtf. 59 Augt. VIII 308, 32 Jan. Hight 16^{hrs} Day 8^{hrs}
" 84 " " 311-51 May " 8^{hrs} " 16^{hrs}
" 86 " " 311-22 Aug. " 10^{hrs} " 14^{hrs}
" 86 " " 311-27 Sept. " 12^{hrs} " 12^{hrs}
" 87 " " 311-32 Oct. " 14^{hrs} " 10^{hrs}
" 88 " " 311-42 Dec " 18^{hrs} " 6^{hrs}

In course of systematic divisions
of time (Byrtf. 115-120 Augt. VIII 317-18) Gene-
supposes natural day, but this will be
traced later (Infra p. 46.).

Note. A reference to Chaucer is interesting
here: Sompt. of Murs 1.122.

"The natural day as here I find
Cestralp. 1.122 N 7 1. 12 used 8 hrs. only
"The day natural that is to say
24 hours."

¹ See below as such might be used in the same sense
as Gal. Julius. C. XVIII, coll. Julius D. XVII (comp. 12 + 22 = 34, 12)

II Artificial Day.

... evidence that sundial hours were employed by the Anglo Saxon is of a very conclusive kind.

in the passage cited under Natural Day. sundial hours are directly mentioned and the frequent mention of acquiescent hours unless for those of another order

(See Bede's De Tempore, De Tempore Lib. II, 230, 230,)

Wulfic, who had translated portions of the 'De Tempore' (See Bede's) and assented elsewhere in his works. To Bede's Astronomical Teachings (Th. Hom I, 100 See Lurrow Bede tells us much much more gaseous etc) says-

De Tempore II, 388. 14. An waece haeft þreo suna, ðeower waece geþeow twelf tida suna fela tida haeft seo tida riht.

This is of course a clear recognition of an artificial day: despite the nature of matter

Wulfic IV. 18

Wulfic IV. 18

sumorlange dages swiðe lare

þam wintedagum wundrum scorta

lib. II. 18. 14

Wulfic IV. 18

Wulfic IV. 18

Wulfic IV. 18

Wulfic IV. 18

subject matter.

The unequal hours had their support
I might almost add, their only support
in the hours of the Canons. Though

These were strictly for "hooded men" or
monks (cf opening "Ben service," & Brightfests
'Anglia' VIII, 319 "gemearcode crihtas") There can
be but little doubt that with them
the laity were perfectly familiar -

Cf. Assm. Fridr. III c XII, p. 144. (Dom. V in XL

"Is is Sonne swide gedafentie fact we
getomlice ure circan secan and faer mid
muelre sadmynesse and styfnesse us
to urum Dichtre gebiddan and zodes word
gehyran - And se ic on on oðrum fingum
gebesgað sy oððe to sam ungetuende fact
he daeghwamlice his circan gesecean ne
maega he hure finge on sam sunnan
dagum and oðrum freotsdagum siders umg

to his witsange, and to maessan, and
to witen summe and to maessan
witen geite he to maessan witen etc.

in 'Wittem. p. 47. every person must
be directed to cross himself seven times
a day, at the ^{the} ~~Canon~~ ^{Canon} hours.

The hours of the ~~Canon~~ ^{Canon} are, necessarily,
unequal. The glow to Midday is
six hours, and to None, four hours.
(cf. 'Ben. Reg.') The read Bede 'Eel Hist' v. 14
Miller p. 404, of "seo seofota ead laeges
ææt is an tid ofer midne dæg" I
have pointed out that there is at sur-
rise (supra p. 20), and in 'Ben. Service' ^{Boutwell}.
CXCVI & Strine p. 79. Under is the day's
third hour (see infra p. 127). 'Lectid. II' p. 116,
p. 7. To midday morning is subdivided
for venders. It is easy to see
that if equinoctial hours were employed

on Dec. 25th when the sun rises at 8.20
a.m. and sets at 3.40 P.m. (Enfr. p. 30)
underm would not fall at mid-morning
but at 11.20 a.m. midday (sexta hora) at
2.20 P.m. and rises three hours later at
the end of the evening twilight.

The temporary hours are without question
those employed - (cf. Smith 'Diet. Christ.
Anti.' s.v. "Hours of Prayer").

I shall now present a scientific
study of the data given in connection
with an Anglo-Saxon calendar
(Ms. Coll. Tib. A. III fol. 176 backay^e 'Lehd.' III 218f.).

This will not only describe the
ancient method of marking time, but
will aid our consideration of the
artificial day in connection with the
time calculations of the Early English
period.

5000000 - Gramon 6 ft.										
S. Francisco										
Arise at										
Winter	Midday	Latitude	Dist.	Winter	Summer	Sunrise	Sunset	Winter	Summer	Dist.
Jan 20 th	20 1/2	24	32° 48' S. 23° 9'	11-10	12-50	8-20	3-40	10-10	1-30	
Jan 25 th	25	22	32° 59' S. 21° 46'	10-50	1-10	8-11	3-44	10-6	1-30	
Jan 31 st	21	18+	33° 6' S. 18° 59'	10-40	1-20	7-48	4-10	9-54	2-6	
Feb 7 th	7 1/2	15	33° 37' S. 14° 35'	10-27	1-33	7-22	4-38	9-44	2-19	
Feb 15 th	15	12	33° 20' S. 16° 6'	10-3	1-57	6-56	3-4	9-28	2-30	
March 13 th	13	9 1/2	34° 6' S. 3° 37'	9-25	2-35	6-20	3-40	9-10	2-50	
March 21 st	11	8 1/2	37° 4' N. 2° 17'	9-22	2-38	5-47	6-13	8-34	3-6	
Apr 8 th	9 1/2	7	37° 25' N. 8° 1'	9-2	2-58	5-17	6-43	8-57	3-21	
Apr 20 th	8+	6 (Lucia)	38° 15' N. 13° 15'	8-58	3-2	4-47	7-13	8-24	3-36	
May 6 th	8	4 1/2	34° 48' N. 17° 55'	8-34	3-26	4-17	7-43	8-7	3-5	
May 21 st	7	4	34° 51' N. 21° 9'	8-38	3-22	3-55	8-5	7-8	4-6	
June 7 th	7+	4	36° 22' N. 22° 40'	8-28	3-32	3-44	8-16	7-50	4-8	
June 13 th	7 1/2	4	37° 6' N. 23° 25'	8-16	3-44	3-38	8-22	7-49	4-11	
June 27 th	8, swimming	4	37° 55' N. 23° 13'	8-10	3-50	3-40	8-20	7-50	4-10	
July 15 th	8	4+	37° 6' N. 22° 5'	8-11	3-49	3-48	8-12	7-34	4-5	
Aug 1 st	7+	7 1/2	36° 17' N. 14° 24'	8-20	3-40	4-7	7-50	8-4	3-50	
Aug 8 th	7 1/2	5+	35° 33' N. 14° 37'	8-18	3-42	4-38	7-22	8-17	3-47	
Aug 21 st	9	6	38° 22' N. 10° 21'	8-52	3-8	5-3	6-57	8-32	3-25	
Sept 8 th	10 1/2	7	34° 17' N. 4° 55'	9-8	2-52	5-34	6-20	8-7	3-13	
Sept 25 th	12	9	35° 24' S. 0° 55'	9-38	2-22	6-11	3-49	9-5	2-52	
Oct 6 th	14	11	34° 17' S. 7° 5'	9-40	2-20	6-39	3-21	9-20	2-40	
Oct 21 st	16+	13	32° 43' S. 12° 31'	10-14	1-46	7-10	4-50	9-30	2-25	
Nov 21 st	14	17	33° 21' S. 17° 12'	10-36	1-24	7-39	4-21	9-50	2-10	
Dec 1 st	2+	21	33° 16' S. 20° 48'	10-45	1-15	8-3	3-57	10-2	1-58	
Dec 17 th	13	21	30° 58' S. 23° 25'	11-12	12-48	8-20	3-37	10-12	1-48	

Horology Notes

1. On account of the ancient error in the Calendar, Dec 25th in the 15th century would be Dec 30th, according to corrected methods of calculation, Jan 6th, Jan 11th etc.

2. The variation of Latitude shows how extremely inaccurate were the meridian calculations. As however it is more natural to suppose that the mistake would be smaller when the shadow was longer, I have taken the mean of the "winter latitudes" $53^{\circ} 20'$ Learning the Declination for each of the given dates from the 'Greenwich Ephemers and Nautical Almanac', I determined from the formula $\cos h = \sin \phi \times \tan d$ (h = hour angle, ϕ = latitude, d = declination) the time of sunrise and sunset. As all glasses of Unders & Nones are Tertia & Nona Hora.

and the horology tells us that they are on
 equal walls as meeting with the same
 shadow) I have placed what I might
 term for convenience the "standard artificial"
 Under at half way between sunrise and
 midday, the "standard artificial" None
 at half way between midday and sunset
 I. Although the Under and None of
 the horologium are inaccurate for scientific
 purposes, they are useful in pointing out
 the probability of unequal hours in the
 calculation. By the formula $\cos^2 \delta =$
 $\frac{\cos(\phi + \delta) \sin a}{2 \cos \phi \cos \delta}$ (when $\tan a = \frac{h}{m}$ a = altitude
 h, height of gnomon, m, shadow) Newcomb's *Horology* p. 47.
 I have discovered that the hours of the
 horology approach far nearer to the "standard
 artificial" Under and None, than to the
 equinoctial hours, 9. A. M. & 3. P. M.

4. The writer of the horology knew so

still at noon, that he gives us
 different results for the sun's rise at the
 two Equinoxes, which is of course im-
 possible. Thus on this day does not
 diminish the value of the calculations
 for as I have shown I. March 21st
 was March 26th and not really the
 Equinox at all. The following passage
 from Bede (Lohd. III. 286 886) shows that
 other men of his day were further from
 the truth than he. "Marege muna
 cwyddung is & seo Lententice emrit
 gebyrige rihtlice on octava K. Aprilis.
 & is on Marian Maesse daeg".

5. The following from "In St. Gregor's *Letterum
 Saerum Notae*" v. IV. M. P. L. 78 p 447, par 489.
 will do much to explain the reckoning
 of the times. The writer first notes that
 the church observed these times according

the course of stars, and the structure
of the human body. "Bede, Liber de
Nat. Temp. composed (I render the Latin freely)
concerning this thing an Homology at the
end of which, these words are found:

"Studeant communione carissimi, sacrosanctas
horas vigilantissime cura custodire et
in suis divinis officiis summatim
se devote persolvere. Mox cum et latum
fuerit signum festinato omnes ad Ecclesiam
converuant, circa centis temporibus pulsent."

This is very important. Such a sentence at the close of an Horology, proves beyond question, that the Canonical hours were ~~regularly~~ ^{carefully} observed. No further arguments than those (p. 27) were observed strictly according to the Horology of Sun & Shadows, or, in other words that the canonical observance of them was

6. *De Artificio* Day.

6. The following references to books may be useful in this connection. In the 'Liber de Mensura Horologii' (M.P.L. 90, p. 981-984) the Horology is carefully described and figures given the lengths of shadows during different months of year, when "gnomon is human body is detailed" (cf. also 'Glossae et Scholiae M.P.L. 90, 447) Hanson has noted this and also that the lengths of shadows at different times in the year is considered ('Et Rat. Temp.' XXXIII p. 447) Other pictorial representations of horology will be found 'M.P.L. 90 pp. 433-434, 435-436.

7. In 'Reliquiae antiquae' 318 will be found a treatise on the lengths of days in the year. (i.e. Hart 941. is best with this heading)
"This treatise was made at Oxford, in

the new Kalender, and proved in all
the University." I have examined
the and found it fairly correct, with
The quarters as in the, but ~~very~~ some
-rations were necessary as Oxford is 51°
 $50'$, 2° less than the assumed latitude
of our location.

I might sum up by saying: at
Oxford the natural day and Equinoctial
years were as familiar to the Anglo
Saxons as to ourselves, yet the Artificial
day and temporary hours were factors
in their time calculations.

Primer of Titman, 12th and 13th Sec. Chron.
-tunes trig^{op}. Sch^{re}. 25th regards the artificial
day, as composed of twelve necessarily un-
-equal hours.

"Lives about 1000 to meet London
Lives at London, for the reasons:

Li uns est perceptible a l'altre naturale
 Le ~~perceptible~~ ~~constant~~ ~~day~~ ~~uses~~ ~~et~~ ~~montre~~
 & le naturale Junz vint 111/ en son uers -

Durand recognizes the Temporary Hours
 in his 'Rationale' V, 2 p 138

The Encyclopedie (15th Cent. edition description)
 shows the use of the Artificial Day. p 81.
 Brock's translation: "When you wish to know
 the hours on any day you wish turn the
 style or indicator over the part of the
 month, in which you are and the shadow
 of the style will show you the hours
 passed, that is the 12 hours of the day
 whether the day be longer or shorter

This, as Mr Brock says, is important
 'It shows that the hours used are those
 called the canonical hours'. At this
 some weeks were Sunday hours, at one
 Thursday's day were artificial hours used.

were in general use, "temporary hours" were not entirely a thing of the past. (cf. Bras p. 90-101). Equal and unequal hours exist side by side in Struensee's *Astronomie* II, 8 so learn the hours unequal in hours equal - know the number of the degrees in the hours unequal & depart from by 15 & tak. Then this hour is equal.

II, 10 To know the quantity of hours unequal by day -- Understand well that these hours unequalis are equal hours of planets & understand well that some come then the longer by day & some by night & some times the contrary &c &c.

cf. Skeat's *Astronomie* Pref. 121. Struensee also directly mentions the artificial day (*Astronomie* II 57 Skaf 21. To know the arch of the day that some folk call the day.

article from the same company for that
as to next.

M. P. E. 00. 11. 47. Paulus 1st. continues
with order that original order was the
during 12 centuries of the Church c. 2 § 3.
(De prima revendi ratione' book III c. 1 § 1)
John Paulus 1st. is that original
and then under the year 1147

The original day will attract further
attention when it comes to point of the
various years. I will now discuss
the following subjects

- I Divisions of Night and Day.
- II Length of Tuxon Horology
- III Exceptional Length of Sunday
- IV

Divisions of Night and Day.

The Tuxon hour of evening by
night rather than by day (Monday 11. 47)

few examples (one and elsewhere) was noticed by Tacitus ^{Germania} 11. "Hec diuina ruina cum antea constantis ac constantis ac constantis non decessu remaneret"

It is interesting to compare with this
the model passage a sentence from a
recent later writer. *Principles of Science* (1901,
"Comp. Sci." p. 24.) "Let nobody wonder or be
astonished because I thus reverse the
right and place the day after it."

night was before day when our towers
 peered at them and overthrew the
 night" Grimm Teut. Myth. Stalt. pp 708 & 731 reads
 the evening & night's world is the
 days firstly on the observation of the Lunar
 year and secondly the night, in lands
 of the heathen Germans.

Another reason presents itself. "Box doors

3) *... ..* *... ..* *... ..* *... ..*

... .. *... ..* *... ..* *... ..*

... .. *... ..* *... ..* *... ..*

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... .. *... ..* *... ..* *... ..*

... .. *... ..* *... ..* *... ..*

... .. *... ..* *... ..* *... ..*

... .. *... ..* *... ..* *... ..*

I shall take up each of these in detail
in my treatment of the Canonical Hours.

The citations from Aelfric's *Glossary* have
shown us that the best explanation of
the day divisions is to be found in
the Canonical Hours. It is perhaps
for this reason that Bede, while mentioning
at length the divisions of the night (supra)
only gives three names for the
artificial Day. 'De Div. Temp.' (Deleham) VIII M. P. 193.

Bede is closely followed by Byrtland. 123
'Annyth VIII p 319 & 31. "Sex daeg luest þreo to-
dælednyssa. Sex ferne hæth mænra hæth
ys ærne merigen, ær æðer ys ærnian
meridies, ær fridda ys geiged suppreman
hæth ys on æfen aððe ær y lernest tid."

Here follows an allusion to the Turn of
course (Infra sub Prima)

To

Compto Saxon. Antiquities

These have already been described
to some extent. I take the following
from *Carls. A. S. Lit.* (1884) p 49.

"The most characteristic of the vernacular
creations are three in number. There
are no less than three of these in the
north Riding of Yorkshire viz at Old Byland
and at Edstow near Pickering and at
Kirkstall (Müller 179, 180, 181) The last is

inlet and most perfect and is moreover
... ..
... .. it was all the
... .. and he did it
make anew from ground for Christ and
... .. the king
and Tosti the baron + and Harwarth wrought
me and Brand probator. This is day's
sun marker hour by hour."

The calendar system of time in
use among the Anglo-Saxons though
somewhat different is not far inferior
to our own and implies a perfect
knowledge of the natural day and
of months years. Thus the years
treated by Bede 'De Temp. Rat.' c. III, 'De
... ..'

Byrtolfus has preserved it for us in
Saxons (115120 'anglia' VIII. 317-318) - The division

are as follows:

Atom - Ostentum - Momentum (Momentum)
 Momentum Punctus (Pica) Hora (Tide)
 Quadrans (Quadrans) Dies (Day)

shall follow only the reverse (as usual)

VIII 318 p. 43)

564	Atoms	make a	Momentum
4	Momenta	" "	Minutum
2 1/2	Minuta	" "	Punctus (Pica)
4	Puncti or Picae	" "	Hora (Tide).
6	Horae	" "	Quadrans (Quadrans)
4	Quadrantes	" "	Dies (Day).

I reduce this for the sake of convenience to our present standard

376	Atoms	make a	Minute
1	Ostentum	>	1 Minute
1	Momentum	>	1 1/2 Minutes.
1	Minutum	>	6 Minutes
1	Punctus (Pica)	>	15 Minutes
4	Picae	>	1 Hour

W. Bosworth-Toller shows in its excellent treatment of the word *æfen* means to be a fifth part of an hour (cf. also 'Lehd. III. 242, 7 - 242, 10). See also Diebolt, 'Zeit und Zeit' *Zeitschrift* XXVI, 165.

How was this time recorded? I have shown *Horology*, Note 5, that the course of the stars and the shadow of the human body served for chronometrical purposes. Bede 'Lehd. III. 242' it is a *æfen* *þonne* "we æfensteorra betwux þære reþsunga æfterwað"
 Boeth. ^{39, 13 Fox 232, 34} "So steorra se we trætæf æfensteorra þonne he bið west geæwen þonne læst he æfter."
 "Færþ he þonne æfter þære sunnan on þære iordan sceode of he ofyrst þa sunnan lenda and gyt wæð þaran þa sunnan ut þonne lætan we þine mornensteorra" Andam he gyt eastan up, boðat þære sunnan cyme" Cf. Boet 4. Fox 8.3. *Alph. Meth.* IV, 13 (Boet. Lat. I. 10) etc.
 L. Rhesus l. 527 ff. ^{2. 30. 100. 100. 28.}

Usser p 67 (Mise 88.) in relating Alfred's
 old dial sundial instrument gives evidence
 to the usual method. "Es quæ distan-
 -am nocturnarum horarum omnino propter
 tenebras et diurnarum propter caliditatem
 succursus diversarum et utrumque requiri-
 ter deprecari non poterat etc

Although the *Enchiridion* of Roger Bacon
 (Mise 83 edn) mentions an "horolo-
 gium ex viatcho ante mechanica munific
 constructione in quo duodecim horarum arcus
 ad olepydram verteatur", no such elaborate
 instrument was known in Saxon England.

Compare the following from Byrhtferð's
 "Handbooc" 114 Anglo-Saxon. 317 with the Account
 of sundial given supra-

"Se daeg se hæft seven 7 twentig tida
 se hæft six 7 hundregontig punctas
 seven puncti þæt synt þrican wyrcas"

une tid on þære sunnan-ryne 7 for þan
ys se þrica gecweden forðan es seo þa
sunne geatht on þam daegmæle. 7 þe es
mæst læt is mæge þæt liden among
wisum cyðlice. Ðurh þa þe sunne
liden forðan es se þrica gecweden
forðan þe þingot æt þe þricat mæra
cleric þe seo sunne þricmaethum stiht
on þam daegmæle þe mæst is geatht
mæst sear þas þrican þe we geatht
geatht læt es se stow on þam daeg
mæst ætstend on mæst is mæst
þe geatht seo sunne mæst on þam
daegmæle."

It will be readily seen that, in Byrht-
ferd's Daegmal, although the results
might be reduced to the unequal hours
of the canons, the equinoctial hours are
the time-basis.

I shall now turn to the keeper of
the Horology. "Ben. Rule" c. XLVII. "Hun-
tando tunc abest Dec die nocturne et
una vigilas aut ipse mensura aut tali
solicito fratri iungat hanc curam"

Such a brother was often known as the
Horarium keeper. "In charta sua
videtur appellari eius officium horoscopia
et horoscopus nisi illi sit cui tempus
mundanum horarum et regiarum detinetur
committitur" De Cange's Gloss s.v.

See Wright's Note on Horoscope (Hs. - Wright's
Vocabulaires) In 'Astral' II Sect IV Struener
uses Horoscope in an astrological sense

The account of this officer given by Ser-
nardus Cassinensis (Ben Reg. M. P. L. 66 c. 41 Note)
is to the point — I translate

"Immediately after midnight sit the
guardian of the horology (custos horo-

gial) awake, arise and proceed into the
 cathedral. Light the lamps that have
 either been extinguished or turned down
 very low, and then let them strike the
 signal for answering the brothers and in
 this let them consume the shell of a
 truth-teller.

This officer and not other must form
 the core of the *Constitutiones Cisterciensis*
 (*Concordia Regularis*) who made his rounds
 after conference with a list of 12 regu-
 lar. Angl. p. XLI, Ho Anglo-Saxons Glouc-
 109. 4 981. Cf. the range s.v. Cisterciensis & C. S. 1131.
 1131. Birceweard-

Cf. *Chrodegang Regularis* XVI 'M. P. L.' 890. 106.
 Et provident custos ecclesie et eam signa-
 toris competentibus somnientur.

The signal was given by ringing a bell
 "balloquy Arch. Aelf." Wright's Voc. 103 "Inwa awes."

je to wtsange, twilen is getype craft
and a wise, twilan twile men many
men steyne most wile"

"... to wtsange 36 (A.D. 900) in 4.8" "The sweet
on golden timen twile the men 11.8 twile the
sing getele". "Canons under Exh² 48 (A.D. 960)
Tr. 399 "And we twile of men on wile timen
twa ringe etc."

"Ben. Reg.² Schöer² ~~III~~, 67, 20 fact beacn fact belhrineges
(signum) XLVII, 72, 8 (Rubric, Be getacnendum
tidum fodes weores = m.v p 97 be farn god-
... twile the men 11.8 twile the
... at the twile 11.8 twile the 12, 11, 12, 14

"Bonon² Reg.² Log. 212, 218, 247, 256, 274, 360, 408, 592
728, 964 by. Asmann Gr² III, XIV p 168 f. 106.

This will be further considered under None (p.)

III

Exceptional Lengths at Sunday.

is study of the day's duration is

... without any notice of that day
 of the week, but was treated in a
 manner entirely different from the others.

Why may it be asked was Sunday
 celebrated from Saturday Vespers among
 the Anglo Saxons? Bede's answer is
 as follows. 'De Temp. Rat. c. VI' m. P. L. 90 p. 313 -
 '... autem quoniam quoniam sabbatum
 israelque dicitur ordinem iuxta moysi
 traditionem a romis semper servatum
 ... servavit festa tantum omnia
 sua, ut et nos hodie facimus
 vestros in ieiunio vel festis communiter
 usque constitutione et vestra usque
 ad vesperam celebratis Sabbata vestra
 Cf. also 'De Temp.' c. II.

Leland writes six centuries later p. 148 P. L.
 De. vesperis in vesperam celebratis
 Sabbata vestra quoniam tantum ordo conveniens

Monday at 10.00 and 11.00 hours.

Lingard (Hist. Anglo Saxon Church I. 311)
mentions the reasons for the change

"At a later period some time before
the reign of Edgar, though probably
no change had taken place in the
ecclesiastical constitution, the freedom
of the Sunday was withdrawn from
the working population"

This could be debated but another
question presents itself Why was
Sunday held in honor in the Anglo
Saxon Church. We have two answers
from Anglo Saxon Churchmen

I. Aelfric tells us (Ser. Hom II. 206. 30)
"In summer days when the sun is hot
and the days are longer. on
such days they devote the sun day
and the moon day to the sun and moon."

daeg, and so daeg is cristenra munra
 cester-daeg, and halig Sath Cristes crist.
 Xone daeg we secston symle freolsan mid
 gastlicen arwurðnyse.

Before considering the second answer
 it is necessary to discuss the confusion
 in the glosses of Sabbatum (Sabbat-daeg
 or Sunnandaeg) - Numerous examples
 are at hand but a few will suffice.
 Matt. XII. 1 Gr. τὸς ἑαββάτου Vulg. Sabbatis
 corpus On rest-daeg Hutton on rest daig
 Lind. Vulg. Sabbatis Lind. Goes sunnandaeg
 Matt. XII. 8 τὸς ἑαββάτου Vulg. Sabbati
 corp rest-daeges Mat. rest dayges Rush. gereste-
 daeges Lind. Vulg. Sabbati Lind. 7 to sunna-
 7 to saterne daeg (X was terra iudea sunna-
 -daeg)

Mark XV. 42 Gr. καὶ ἥδη ὀψίας γενομένης ἐπὶ
 τῇ παρασκευῇ ὃ ἔστι προσάββατον Vulg. Para-

-severe quod est ante Sabbatum Corp. Nat.
 & is uen sacterdag Rust. L. Gt. & is fore
 sunna (²) day. Luke XXIII. 5.4 Gr. (καὶ ἡμέρα
 ἡν παρασκεύη) καὶ σάββατον ἐπέφωσκε List
 et sabbatum illucescebat Corp. Nat. & sacterdag
 onlight Rust. L. Gt. 7 sacterdag mixade (^{Rust.} mixe).

The writer in the Truthtan collection
 agrees of course with the views of
 Melvic (XLIV p 222, 28f.), but his catalogue
 of scriptural events shows that like
 us he has blended the week's saving
 with the rest day of the new dispensation.
 c XLIII. 210, 10 "On this day (Sunday) was Adam
 the first man created. Moses and his
 troop crossed the Red Sea dry-shod, and
 the Lord fed the people with manna.
 The Lord said "Six days are given to
 you to labor but the seventh is the
 holy rest day," etc etc.

Let us now notice the extent of the change.

"Edgar's Laws" II. 5 Schmid 188 Th. 112.

"And healde man ætles sunnan dæges
incolunga fram non tide þæs sæternes."

man þæs sunnan dæges æt. l. 10
æ non tide þæs sæternes dæges.

The change was rapidly continued

"Barons of Aelfric" XXXVI Th. p. 450 Can. I. 14
Schmid 262. Th. 187.

The writer on Tuesday in the *Middleton*
Collection (No one can doubt that all the
Laws on this subject are from the same
is a strong champion of the new ob-
servance.

Wulfstan XLIII (37) *Sunnandæg*
Spells. p. 208 l. 8 mid sunnan dæges weorum
and sæternes dæges ofer non XLIII p. 207 l. 10
þæs fulgan sunmandæg mid rihte fram
over tide þæs sæternes dæges of sunmandæges
lithunge XLIII p. 208 l. 10 (the very words of

Carnot's Law) 210, 3, 10; 211, 10, 18, 18, 28-29; 212, 7;
 XLV (37) 219, 11, 28; 220, 1, 20 222, 1, 14, 30; 228, 14,
 27; XLV (38) 230, 10; L (38) 272, 14; LVII, 293, 2;
 296, 30.

Most remarkable testimony is
 given (Hulfstan XLIV 211, 27) when that the
 Scotch duncun who had enjoyed the
 privilege of a five weeks visit to "neorun"
 wong declares "faet God sy for sunnan
 unges wunnum and saeteres duncun ofer
 sunnan swadot wolden and faet
 ne forium swidest wende mesgetimbe
 on manna leorn"

The result of 150 years later displays
 equal fertility of imagination O.E. Rom. II A.
 20, 50 (Morris ^{5 Ger (29. 12. IV. p. 14)} C.E. Sney) Christ addresses St. Paul
 "eris me paul aris. "Le ham geve roto
 at wu pa iuden haest from non on saterdei
 a wu i some monede's litalung yet [red] e'ig
 fere to dumes dei" [†]

[†] Much of the above matter relative to the Anglo Saxon
 Suburb has been presented by one nation, March 30th 1893.

The Carmines. Carmines.

Bouterwek has devoted a chapter of his "Einführung zu Baedmon" (c. VII pp. CLXXIX - CLXXII) to "Das Benedictiner Officium", and has made in his "Carmines monachorum" c. II p. 28 ff. 3^d Ed 1843). Has discussed in detail the "Constitutions of Aethelwold".

This does not preclude a treatment of the subject from a point of view so different as my own. Consistent-ly with the general object of my paper, the canonical hours will be viewed rather as divisions of the temporal day, than as points or time having no significance save as seasons for prayer, and deriving their only importance from the secular events they recalled.

Although the history of the Carmines

hours in the early church has been fully traced[†], a few words are necessary in this connection, to give to every subject a fuller introduction.

Cyprian in his 'Pastoral Epistle' 30 Th. 456-457 mentions: that four synods (in this case the four great Oecumenical Councils) appointed all the services which we have in God's ministry, at mass and at matins and at all the Canonical Hours. ("To massam; To cantu, To ceteris. Liturgiis.")

A search pursued on these lines is not fruitless.

Tertullian 'de Jejunis' M. P. L. II c. X p 1007, 1018 mentions three hours of prayer. (Tertra sexta^{12.13})
Origen 'M. P. G.' ¹¹ IV p 457 'De Oratione' c. 12. sixth hour (Acts X, 9) mane (Ps. V. 4) Vesperum (Ps. CXIV)
night observance (Mark I, 35).

Eusebrian, 'M. P. L.' IV, 559 & Clement. of Alexandria (c. 200) 'M. P. G.'
[†]Smith Diet. Christ. Ant. s. v. Hours of Prayer

(1857) p 488 Tertia, sexta, nona.

Jerome (340-420) m. P. L. XXII p. 422 Ep. 22. Tertia,
sexta, nona, deluculum et vespereum. In Ep. 130
p 1119 he excludes deluculum and speaks of

"medium non in same category as Tertia, sexta etc.

Epistolae Iacobitae, (probably end of 4th cent. D. 1000)
nona Edinburgh 1870 p 247 Tertia, Sexta, nona

vesperum, Gallienum (Lat names for Gr. orig).

Benedictine Rule (c. 530) m. P. L. 66. Seven

canonical hours now firmly established.

Gregory the Great (d. 604) m. P. L. 78, 537 —

nona, prima, Tertia, sexta, nona, vesperum
Completorium.

Chromatius Bishop of Metz (d. 1066) m. P. L. 19, 3. 1066.

Like Gregory Cf. Bouterwek lxxxv

With this short sketch of the Canonical
hours before us, we are better prepared to
consider them as Anglo-Saxon soil. I shall
mention a few instances of their occurrence

in their literature.

Anglo Saxon Hours of the Canons

2nd Ed. *Plim. or Egbert's*, 10th C. S. 100.

I. *... et nocturnis synaxi secundum*
... diei *... hora ipsa hora est quoniam*
... Liem vocamus quarta vero sexta hora,
quinto hora tertia est: septimum namque
synaxim completorium vocaturus.

2. 'Benedictine Rule', c. xvi, *Matutino* (Gt. after-
-sanguem. Trst. Daegredsang) *Prima* (Pumsang
^{4th Trst.}
Tertia (Gt. Trst. undersang) *Sexta* (Gt. Trst. mid-
-dagsang), *Nona* (monsang) *Vespera* (Gt. Trst-
undersang) *completorium* (Gt. Trst. ret. sang)

The Trst. is to be dated about 970, at-
though the 1st ms. is of the first portion of
the 11th cent. The Gloss is about this age.

3. *Sancti ...* *contineat* c. xiv "Arct
on aere morgen 7 eft on under-tid 7
on midre day 7 on non þare æfter, on

Wuhsün "XXV" (30) 17, 14 act uelcum tidange
XXIX. (12) § 18, 26 act uelcum tidange XX. (42)
290, 17 and, he aht to fyllens fine seafin
tidange under, (from under) daeg and he
fact is, to uelcum tidange seafin pō rī
x x x and he he his daegsang cūme
under, he he he report under and
his credan itome etc.

Revised Treatment of the Pantheon's Hours.

I shall review as briefly as possible the
description of the Pantheon's hours given
by scholars.

Spelman §1639) §78.19.

"Matutinus, Cantus matutinus; Primus, Cantus
matutinus; Undersang Cantus Tertianus vel
ad horam tertiā, Vespersang Cantus
Meridianus; Mensang, Cantus Horalis vel
ad horam novam diē; Aversang Cantus
Vespertinus; Nictang Cantus sextarius
qui et septimus.

is in fact

Uhtsung, matins or Nocturns, Prime Song.
 7 aelock, Lindersong 9 aelock, midday song
 11 aelock, evening song 3 aelock, Evening Gath
 Compline 9 aelock -

There is a list to his Edition of 1000. 1800.
 will be exactly correct. The list of the
 also contains lists of the Canonical hours
 from the Blickling Ms. Aelfric's Canons, Wycliffe
 1499: de Eccl. Regula. Mon. Benedic., Barba c. 2 p 413
 (De Divin. Psalm), Gregor. M. Psalter. Man. lat. p 170.

See's division of the day and night in
 his 'Desiderata Curiosa' (London 1779) v I p 224 is
 as once so interesting and minute that
 I must follow it more in detail.

Canon's Divisions Prima Vigilia 1st Hour Solis
 Occasus 2nd Hour Crepusculum Vespertinum =
 Evening twilight 3rd Hour 1st Night 1st Hour
 Secunda Vigilia 1st Part Prima Lux - Candle Light

... ..

... ..

... ..

1.
2.
3.
4.
5.
6.
7.

5. an ... the ... of Aethiopia (Ed. of Johnson's 'Canons' I, 393) divides the hours thus. At the time of the Equinox

Uhtsang (midnight) Lopsang (2-3 a.m.) Aftersang
 Undersang. Tertia (8-9 a.m.) Middaevang.
 Sexta (11-12 a.m.) Nonsang (2-3 P.m.) Aftersang
 (6-7 P.m.) Completorium (8-9 P.m.)

My division corresponds very nearly to those given — I select equinoctial hours.

Uhtsang, Lopsang & Aftersang 1st 2-6 A.M.,
 Prima 6 A.M., Unders 8-9 A.M., Middaev
 11-12 a.m., Non 2-3 P.m., Afters 4-5 P.m.,
 Completorium 6 P.M.

24.

This view is confirmed by later evidence.

Durand. V. 2 p 138. "Passet et non incompe.
Textus dico quod sub nomine duntaxat
improbatum duntaxat scilicet ipsa prima
et secunda, sub Textu similiter des, ipsa
tertia quarta et quinta, sub sexta similiter
des scilicet ipsa sexta, septima et octava,
sub nona duntaxat scilicet ipsa nona et decima
Vesperas vero representant undecimam et
vigilantiam duodecimam."

Manuscript, quoted by Marten (11.8)

"Pryme is the first hour after the sun
arises when the day and the night be
about equal and yet the sun keep
the hours, water ever more and
warmer when the sun is ever more set;
and for take the first hour at Prime,
the first hour after and so forth is, some
hours till you come till the last hour

and make it is twelve, hour, Complin.
 The hour after Prime is called Vespers.
 Midday is the middle hour after that more
 cleped in holy church the sext hour, that
 is the middle of the day whan the sunne is
 at the highest of the day. The middle
 hour after midday is cleped the nyght
 hour, none. An hour before that the
 sunne go downe in the west that is the
 eleventh hour. The twelfth hour is Com-
 -plyn whan the sunne goth adown even in the west.

Of Canonical Hours. Horstman's Lives
 of the Saints' (C. E. T. S. 87, XXXVI p 22 & p. 217) -

"York Hours of Prayer" - William of
 Shoreham -

Some reference should be made at this
 point to the Canonical Hours in other
 countries such as England.

Ex. "Out door" (Canticles and Psalms) - Mark

... und ... Zeit ... (f.)

Rubrics f. 561 zu ersten zeit als unser herre ge-
 vangen wart f. 562 f. 50 zu prime zeit als
 unser herre von gerichtes sturte f. 563: 90 zu
 tierce zeit als unser herre mit rütern und mit
 gescheln geschlagen wart; 565; 140 zu sexte
 zeit als unser herre von cruce zu der marter
 frug 566, 205; zu none zeit als unser herre stant
 an dem cruce, 244 zu nonzeit starb jesus
 an dem crutz 568, 273; zu vesperzeit als
 unser herre aben dem cruzte genommen wart.
 570, 346 zu completenzeit als unser herre
 in grab gesetzt wart

These are from Basel Mss. (B. XI, 23) of XIV -
 Cent. and are by one hand - Muckemühl 546

For numerous examples of the German
 names of the Hours of the Canons, cf.
 'Orforder Benediktinenregel' Edward Stevens
 Halle 1887 (abdruck aus dem Tübinger Decretals)

Programms). This version (Cod. Lund misc. 237 Bodd). like the Münsterley is a feminine one traced by a copyist to the Germanic area of influence, and bears the stamp of the 14th Cent speech of South & Middle Massau.

The French "Heures Canonicales" will be cited from time to time in connection with the several hours.

Number of Canonical Hours.

In the 'Roman Breviary' edited by Pius V (1566) revised by Clement VIII. (1592) and Urban VIII. (1623) (marquies of Bule Edito 1891) the division of the ecclesiastical day is as follows 8.35 and after (Matins, subdivided into 1st, 2nd & 3rd Nocturns) Lauds Prime Tierce, Sext, None, Vespers & Compline.

It will be noted that this differs from the Anglo Saxon division in having 8 hours instead of 7 and

... that ... and ... stand
 as two distinct tides. Upon the relation
 of ... (Whitsang) and ... (Daegrebbang)
 will rest much of the discussion that
 is to follow. ... the ...
 ... should be ... under ...
 to the majority of the Church Fathers
 attested by scriptural justification¹.

... ... I would
 not say, "Seven times a day do I praise
 Thee because of Thy righteous judgements"
 (Psalm 119 164). The ... of the ...
 ... number (Luke XI, 20 Matt.
 XII, 48) ... seven times
 a day ... seven ...
 were seven deadly sins (Prov. 26, 28), seven
 trumpets of Jericho (Josh. VI), seven stars -
 ... and seven golden candle-
 sticks (Revelations I). Each and every-
¹ Cf. Ben. Rule' Schöner §40 c. XVI.

one of these all convincing reasons. would
be cited by neither a Thomist.

The reason for eight hours is given
by Durandus "Rationum", V. 1, p. 137. "Quia
divided day into 1st, 3^d, 6th, 9th hours,
night "in vesperis, completorio, nocturnis,
in deliciis i.e. laudibus matutinis" -

after mentioning the midnight confession
and the words of David "media nocte etc",

Durand continues (138). "Reliquiae vero
septem canonicas horas de die dicuntur vide-
licet laudes matutinas quae olim in Aurora
dicebantur licet hodie cum nocturnis etc.
matutinis, prima, tertia, sexta, nona, vesperae, et
completorium." The prompt observance

of the Laudes at dawn, demanded by the
Benedictine Rule (C. XL), is in Durand's
day only complied with by the followers
of Esdras, II, 4, 1 p. 132. Laudes matutinas

subescente aurora dicunt, scilicet in quarta
vigilia quam Lucifer totum illustrabat"

The changes in the "septimanus sacralis"
names occurred by an imperfect con-
sideration of the relations between the night
and the morning and the morning
Laudes will now be studied.

Gregory the Great (En Lib. Sac. Hist. par. 542 page 528)
mentions as a custom in the Church the
recurrence of the Psalteries and Matins
and Laudes. He does not regard the
night as one of the Canonical
Hours. Gregory of Tours (540-594) "M. P. L."

71. Hist. Franc. Lib. VIII par. 387 page 489. "Ex-
tempore et ad cursum reddendum surgere"

"Ad cursum reddendum" can not be taken
strictly as placing midnight among the
Canonical Hours, for Gregory (a reliable au-

In the case of the ... (the ...
... (the ...
1187 page 1043 are assured place to ...

Shrodeyang (supra) couples matins with
Matins and makes no mention of
the midnight vigil.

The Benediction (see ... XT, VIII) does
not include the ... or ... among
the ... hours and therefore does
not appear to observe with it the same
... as with the others. It would
be ... to insert a prompt beginning
of the Matins at day-break, and ...
... that the monks might not be ...
of their need of sleep it was not
necessary to rise promptly at midnight
[ut modice amplius de media nocte
...].

Boschenek says very rightly in his-

Einleitung s. CLXXI "Das Benedictiner Officium
 unter diesem antiphonischen, die zweite
 Nocturn versteht offenbar der älteren
 Eintheilung des nächtlichen cursus, in
 einem nocturnus primus, nocturnus se-
 cundus und nocturnus tertius folgend da
 das Officium, das Completorium "foran-
 sung" heißt, unterbrechung und voraus
 an die antiphonische Nocturne
 und den daegredsang, Tagesrothung die
 Stunden folgen hier "Vesperung"
 or "daegredsang" (matutini) is always a
 distinct canonical hour in the Benedicti-
 ne Rule. A collection of examples
 from both the translation (Latin) and
 the text (German) will show plainly
 the relation it bore to the
 translation

1844 Scher Den Reg. Th. 500, 4. 1844. 1845.

43, 19 utschang) VIII. 32, 17 aefter, xam utschangs
(fast vigiliis) VIII 32, 20 se aerset faes utschangs
(M.V. 42, 43, 12 faes utschangs time) - Luna vigiliarum
VIII, 32, 21 betryft, xam utschange, (xam daegres
sange) No lemma and M.V. IX, 33, 17 aet, xam
utschangs (M.V. 45, 3 aefter xam utschang) In vigiliis
IX, 34, 3 se richtica (M.V. 2) utschang Vigiliis nocturnis
IX, 34, 7 aet utschange No lemma. IX, 34, 8 Rubric-
one in summa ad rectam led to Heublenne
sy (M.V. 45, 13 Lue me scalt vinge utschang on
sumerliche time) = Nocturna laus. IX, 34, 16 aet
utschange ad vigiliis nocturnas - etc etc -

Euegredsaung Schr. B. K VIII. 32, 1 and xam
daegredsange (no lemma) VIII, 33, 1 daegredsange
matutini IX, 35, 23 daegredsang (M.V. 47, 16 se
daegredsang) matutinos IX, 36, 10 (M.V. 47, 25-
daegredsang Euegredsaung matutinos matutinos
Lue etc. Euegredsaung matutinos matutinos
solempnitas etc etc -

Gloss. (Logemann)

Uhts. B. R. VIII. 37.8 After Uhtsanga Post vigiles
 id. 37, in Uhtsanga sine vigilis XII. 38, in Uht
 w. angum In vigiliis Id. 38, 28 1. vigilia
 Uhtsanga Vigile Nocturna Id. 40, 3 To nocturnum
 Uhtsangum. Ad vigiliis ^{matutinas} Id. 40, 8 On jam
 Uhtsangum in quibus vigiliis Id. 40, 14
 id. Uhtsangum ad nocturnum Id. 40, 8.
 Id. 41, 16, XVI 46, 9; XVII 47, 1 XVIII 49, 7 XXIII 51, 17.
Aftersang B. R. VIII. 37, 14 Meridie totang
 matutina Id. 41, 18 Meridie tot Matutinus
 Id. 41, 7 On Meridie totangum In matu
 tinas XIII. 43, 1 Aftersanga Matutinus
 XVII 47, 1 Meridie totangas aftersangas =
 Matutinus Id. XIII. 44, 6, XV 46, 5 XXXV 66, 13 -

Let us now turn to the Concordia Regi-
 -Paris. It is rather remarkable that Aethel-
 wold's Latin was afterwards glossed there.
 with words that he would not have used

in the same connection, mentioned as being
 with the same (see)

Concordia

Uhta f. 220, 449, 523, 933 Uhtsang. Nocturna
 1014 Uhtsanglic nocturnus
 Aeftersang or Daegrodsang 449, 450, 528, 663, 904
 , 944, 974 Aeftsang = Matutina 476. Aeftsanglic
 Matutinales. 543 So utiueum. Tapsangum
 and matutinales laudes 388, 689, 870 daegrod
 um Matutinus 507 daegrodice Tappe

In the other cases cited (see p. 5, 6.)
 we have quite a different arrangement.
 In the Benedictine service and the
 Cistercian service, Daegrodice, (evening)
 has become a part of the Aenne morgen
 . vort, in the Canon of Austin and
 the Pictorial Letter it is united with
 utiueum as the "aeftsang se panto
 . vort."

The fact seems to show the more radical change (cf. Bede's 'Ecc. Hist' IV, VIII c. 28-29) and in such a case it is not correct to assume that the sense of the word assumed that meaning. In the Excerptions of Beo-bright (supra 64.) Uhtsang, not being united with daegredsang appears as "nocturnis uisibus" which really, the position of Uhtsang in the Benedictine Horories and the Benedictine Service -

In either case, it has risen to the dignity of a Canonical Hour, a position that it never assumed in the Bened. Rule. The order in the Concordia p. XXX (Aug. Mon. Angl.) Log. 4. 508 is as follows.

"Three orations followed by Nocturns to which was added St. Luke's Gospel. The 'matutinae Lectiones' were sung in the time between dawn & sunrise

... the ...
 with the ...
 is said of an early morning service
 including both Dagred and Purne (cf.
 ... 5. 29). ...
 ... the monks mentioned ...
 of Aelfric (Mr. Trist. Vol. 1, 101) "Thuraga, þuriga
 ic dyde on þisse niht þa þa cnylt ic geþyrde,
 ic aras on mine bedde and eode to cy-
 ricum and eode to cyrcung (reclunum)
 and geþrofum and clagredlice tofongum
 (matenices þuodes) æfter, þuodum, þuodum.

Thus it will be noticed that the Order
 of services in all cases remained the
 same and the difference between them
 was only one of name.

To sum up - I have shown that
 Urban or Martin formerly only ...
 became a separate Canonical Hour in

The Anglo Saxon Church and scarcely this
 affords the same degree of exactness
 which is found in the Latin Church
 & Daegredang, the strict number of hours
 was not observed.

Symbolism of the Hours

The Canonical Hours were fraught
 with symbolism to the medieval monk.
 The stages of the world and the periods
 of human life were represented by the
 hours.

Aelfric Hom. II. 74, 18. "Eornostlice se aer-meyn
 was fram Adam of Noe, se underen
 fram Noe of Abraham se middlacc fram
 Abraham of Moyses, se nora fram Moyses
 of Drithres to cyne, seo endlyfte tes
 fram Drithres acennedryce. of midd
 is middlungardes" Of Deer. V. 1 p 139.
 Aelfric Hom II. 70 11. tolice was endlyfte

neigen is ure cildhad, ure crichthad swyðe
 sunden tide on ure anstige ure soðen
 swa swa seo sunne ðe ymbe ðære þridðen
 tide - Ure fufþremede waeston swa swa
 mid læge forþan, se on middre dæge bið
 ure sunne on þam refumestum ryre stegende
 swa swa se fufþremede waeston bið on
 fulre stene þe þeonde Se non tyde bið ure
 æld forþan þe on montide aset þe seo sunne
 and ðæs eadigendan marnes maegen
 bið wanigende Se endlyfte tid bið
 seo londerode eadigende, þam ðære gæde-
 laccende swa swa seo sunne sethunge gæde
 bið on ðæs marnes eadigende"

Durand V, 1, p. 137. Infantia Matutina
 Laudes 2.) Puertia Prima 3.) Adolescentia
 4.) Puertia Sexta 5.) Senectus
 6.) Senium Septima 7.) Senectus
 8.) Senium Completum

Each canonical division will now be considered in turn and the introductory divisions supplemented by notes more apposite to the consideration of the several hours than to a general view of the whole.

Uhtā-

The Ojibwa of the word given by Michx.^(Esq.) in his appendix is vigorous enough to deserve notice. "Yahweh uhtat & runoq¹ L¹q¹ convey us that uhtā derived its name from the fact that the four and twenty hours were run out and the civil day was complete or" he adds "from L¹THN metiers n¹htē L¹HN (uhtēhn timeband) Mark IX, 32 uht-tēd being the dread time of night and full of horror."

Grimm. Teut. Myth. (Stalicybras II, 747) says that the night has never been exhausted. Later.

Spelman's translation of *Uhtsang*, *Antelucanus* (Canons of Aelfric 19 Spelman 577) is correct and equally true of both Benedictine and other observance. Aelfric's 'Glossary' Mr. Soc. 23, gives *antelucanus* as the Latin equivalent for *Uhtgebed* and *Uhten-tid* (Mr. Soc 175) but it must be remembered that both in Aelfric's *Sancti* (supra p. 65) and in his 'Inlorned Letter' (supra p. 65), the *uhtsang* i.e. the old vigil is coupled with the "*aelfsang* þe ærto gebyraþ" corresponding to the *daegredsang* of the Benedictine Liturgy. This coupling of *uhtgebed* or *uhten-tid*, is reverse the Glossary order, if given by one following the Benedictine service would in a Latin vocabulary appear as there (supra p. 64.) The *daegredsang* is combined with some into an "*aerne-morgen*" office.

Then it is impossible to define the

since the location of white is not
 known that it was observed at different
 times during the two divisions of the
 year, and it was not until about
 midsummer when the following
 brevisanderson et aut responsoria - shows.
 That that the beginning was not much
 regarded so that a fair portion could be
 over the course when the following must
 have been.

Ublin is the darkest portion of the
 night (cf. Mr. Voe. 450-3 Matutinum Ublin
 sine before daege El. 105. Andr. 235 Or. Ublin
 mid aerdaye) the time associated in
 Anglo Saxon Poetry with "Eald whitseap"
 (Beow 2471) and "ealdes whitflogan" (Beow. 2760).

There is one meaning that Ublin
 could never assume which has been
 ascribed to it by Thorpe and Bouterwek.
 I cf. Eccl. Hist IV. VIII. (7) p. 284, 9; IV. XXV (24) 348, 13; V. LX (1) p. 211.

Although the Greek meaning of this word
has been adopted by Roseworthy. Toller, yet
the meaning of the question will not be lost
and.

... of St. John
... 1, 4 ...
and code with pass trades as he to him
away "He on Sunday morning comes aerist,
in quest to me" and after pass words
... to ...
... on pass estate, and in
... (to ...
Sunrise early rising) to have cyrcus com
... of ...
... and ...
on pass days to ...

It should be noted first that the words
of the passage ...
and secondly that Sunrise could not

word that the period *ultra* precedes the
main clause.

II. The context in the passage cited
from the Homily of Aelfric (p. 1) shows
that *sumen* with *there* can only mean
secondary morning. Sweet (c. d. p. 100, l. 140, 249
p. 283) and Bright (A. S. Reader 213
note to p. 84, 10-11) give the correct rendering.

III. *þær* action was so common among
holy men that we can have but little
count with *eyra* in the time of such
invasions. Bede III, II 188, 7 *Laegdon*
æte þa men þa hit æðon þæt he
æftost fram þære tide þæs wihlican
þorsorges of hlutthorne dæg in gebedum
was, awundad.

Bede IV, XXI, 318, 22 *eynde gif þær hēfig*
antwunnares mæra of, wæ þær
wih. anges of hlutthorne dæg in circean



and mæsse. which can only be rendered
at which on Sunday and three days
another Anglo-Saxon expression is
found Leht I. 346 On yang is every yang
out to þonne dæg 7 riht furþum sende
on þam ilean wite yang ærest to ciricean

It should be noted that this striking
expression "þonne dæg, riht sende"
(cf. also Leht. II 116, 18 II. 386, 6) has a classi-
cal origin) cf. "Durham Ritual" 36, 9 Deus
qui diem discernis a nocte (Gloss God &
separates from night) 180 below in
separasti lucem a tenebris (Gloss & & separat
et light from darkness).

715. "ær uhton" (Leht. III. 20) rendered
wrongly by Cockayne "before sunrise"
compare Gothic "ær uhtwori" (Mark I. 35)

It has here the same meaning as
"foran to wites" (Cock. Narrat. p. 15) -

Orm The 24th Moon "on wthen god mona
blod factan (Leid. III, 196-4). "Or. uhtatide"
(Bede's Ecel. Hist. Capit. 4 XIV. Miller 18, 33) and
"Or. uhtatide (Ecel. Hist. IV. XVI. pp. 300, 2) se
steorra aetywde se is corneta remmed."
uhta in Old English

Uhta did not live long in the
language, and it is useless to speculate
on the Bradley Strallman examples
the following are interesting in showing
that unlike many of the other Danone
words, Uhta preserved to the last its
original meaning. Orm 6360 wif
daggsang 7 wif uhtensang. Orm 2488
(see the Dictionary (1880))

7 fodes wif uhtensang
Orm. uhtensang was the name
Orm. 5381. His Crist was up off dæge.
Orm. uhtensang to provide dag-
Anersen Riple p 20 uhtsang has meaning Nocturnal.

Harvest

In the Anglo-Saxon Conventions III, 34
Eockesung is mentioned as one of the
regular hours of prayer "at Eockesung
because that hour brings the good news
of the coming on of the day for the
operations of prayer to light" it certainly
had not lost that idea in the Anglo-
Saxon Church. Byrhtf. 124 (Angl. VIII. 319).

(c. 1000) Gallenium sat is harvest
for sceoton gode murecas arisan 7 gode singan
Life of St Guthlac by rex of Exeter, c. 1000, p. 42.
Da weard þæt sumra nithra se ðæt was
harvest and se eadiga wer Guthlac his
wiltgebedum. befeal þa was he sumnunga
mid leohle slæpe swefed.

Reden der Seelen 66 Grimm I, 201.

Seal ic þu nithes swa feaht nide gescean.
Synnum gesargod, and eft sora fram þe -

reueorfan an lannered porne luliye men
 æpiondum gode, lifumy dæi.

The common meaning of the Anglo
 Saxon "lannered" is clearly shown, *luna*
Pastoralis c. ~~LXXIII~~ (Sweet p. 488) "Dæd coceus
 is dæd he mæc lannod wigeð an
 witan þonne an dægred æt þonne
 þæt mæcced dæge þonne wigeð he smað
 7 smecor." Let us see what of

this the Latin furnishes (c. XXXIX M. P. L. 77, 124)
 'Gallus autem, confundens horis ratiis
 altis edere cantus solet cum uero
 matutinum jam tempus in, proximo
 est minutis ac tenues voces format.'

Hannered carried to the Anglo Saxon
 very much the same idea as a space
 of time that ἀλεκτοροφωρία did to the
 Greek. (cf. Arist. Clouds 1.4 καὶ μὴν πάλαι
 γ' ἀλεκτροφόρος ἦκουσ' ἐφ' ἑ) It was not only

However in the morning before day, but
 at midnight and at what was known
 as the first sleep.¹ Cf. A. S. Chron. C. 113, æt
 þe forne sleep Daniel 108 On frum læk
 De bange, Godefrai s. v. Crimsonne.

In the Glossary of Aethelw. H. 100. c. 178 we
 noticed that "mured" is given as the
 translation of *Gathicinium* or *Don. ticiuim*,
 the last named being defined (Aethelw. H.
 Lethd. II, 244.2) as the part of the night "þonne
 ealle xing encowras on lypa nate." *Gathic-*
cinium is glossed by *mythelene* More 3. 46(7).

Don. ticiuim is evidently the first cock-
 -crow of the three mentioned Lethd II 244.3
 and alludes to Lethd. II, 424.3 "Se
 cyning sylf erise þa forman lured
 æt gangende was"

¹ Shelley's Sirenade. "The first
 sweet sleep of night"

of Chaucer Reeve's Tale (Mr. D.S. 4230)

Till that the thridde cok began to singe
 alleyn was wery in the laweyng
quintin 1.2008 E.O. 1.5 IV, 64 Bi sech kok pat
was he knewe wel, he steven.

The cock mentioned by Tusser (cited May 4.
 Pap. Ant. II, 38) crows thrice in the night but
 at slightly different times from his Anglo
 Saxon ancestor.¹

"At midnight, at three and an hour nearer
 They utter their language as well as they may.

For numerous examples of cock-crow in
 younger England vide. May 21 (a. a. 5) and
 Hampson med. Aev. Nat. Hist. s. v. Cockcrow.

In Matthew XIV. 25 "Georfan hanered".

² "Do I see cock-crow at the
 Southern Negro (Tr. Page In the Virginia
 p) folk, I am informed by one
 of the race, at midnight the second
 at "fo' day" the third at "come day"

is not when the title of the vigile
is "quarta vigilia", the cock being supposed
to crow at every watch in the night.

But the same meaning was at course
the time of Gallicinium "On Hannevede"
translates the vigile "Galle Hannevede" (mark
XIII, 38) and appears Lehd. III, 266 in a
connection that leaves but little doubt
of its meaning "If he (mona) þonne æfter
sumra sætlunge on tēd heð of þe on mīd-
-dære rihte oððe on Hannevede se heð he
mæfre nīwe ge tēald" Cf. Bede IV, & IV, 338,
24 ymb hōmred; A. S. Chron A° 795 D. "Se
Twux Hannevede 7 dagung" (S. hōmred) Fr.
betwux hōmred 7 dagung æt þā mōn. A. 334, 38
Da se Twux Hannevede II, 334, 38 ealle þa riht
oð hōmred"
Lehd. III, 6 "and þonne æt þā mōn. A. 334, 38
in þan gæst on mērgen þonne secal ge mæg

Wacyan ealle, & a nith se, some drene drinean
 will, & some coceas crawan forman eife
 some drine he uene, &ne eife, some daey 7
 nith eade, &iddan eife, some eume
 eife & eade, &ne eife

backbone & under the neck, or
 taking "forman eife" not with duene, but
 with crawan, and gives thus an entirely
 different meaning

Hundred may be properly regarded
 as the last portion of Utha, and may
 be traced occurring at about an hour
 before daegned which in turn is included
 with Puma under "Uene eife"

Uene eife

T Daegned

U. Puma

Uene morgen may be regarded as extend-
 ing from daey to daey, & morning

I have therefore included under it the two canonical versions of *Dauid* and *Primo* a few examples of the rather generic *Terro Aermorgen* are given.

ExChr. 538 A. from aermorgenne of under (B. *morgenne* & *E. morgen* = *avan morgen*) 678 & *aell morgen* = Fr. 677 on *aerne morgen*
Base Eccl. text. I. XII (34) *metin* 9a, 3 on *aermorgen*
 in the text, on *aerne* *herat* *facit* *stet*
 154, 15 Gen X/IX, 27 *Benjamin* *lupus* *rapiax* *man*
concedat *modum* et *aertere* *avident* *storia*
 II, XI (14) m. 140, 12 from *aermorgenne* of *aefen*
 (Giles 236, 10 *a mane usque ad vespertum*); V, VI
 (6) m. 402, 11 *Sona* in *aermorgen* (Giles III, 176, 26 *mane*)
 V, IX (9) m. 410, 6 On *aermorgen* (Giles 188, 14 *mane*)
Gossels Matt XX, 1 On *aerne* *morgen* (*cum*
delucato) Mark XVI, 9 On *aerne* *morgen* (*mane*)
 Matt XXI, 2 On *aerne* *morgen* (*cum* *delucato*, *am*
facto).

(onto mure) Ex. I, 13 on morgen (mure facto)

Ex. XVI, 13, ~~XXVII~~, 6 On morgen (mure) Ex. XVI, 20

of het morgen was (usque mure) Ex. ~~XXIII~~, 18

of morgen (usque) mang) Num. XVI, 18 on morgen etc.

Geoffric Homilies Th. I, 504, 19, 23 II, 172, 3 188, 17 on
merigen I, 572, 30 On merien II, 138, 17 on merigen

Licere lide II, 172, 17 On faere nute þe se andaga.
on merien was II, 182, 33 of merigen

Quæting Homilies. 238, 18 Ða se morgen be-
worden was 201, 36; 203, 2; 207, 8 on morgenns
207, 3 to morgne (to morrow) (Acc. Sing. 47.16 on aerne,
morgen (supra)) 69, 28; 231, 36 on morgen ^{213, 22} Morgendæg
morrow 139, 18; 143, 2 Morgentlican -

Geoffrey Leidsins III, 6, 5; III, 8, 3 etc on morgen

III, 44, 4 after on morgenns III, 44, 31 Aerinmorgen -

Wulfstan ~~XXX~~ (25) 137, 11 And seo sunne for-
swyged eowra on morgen and se muna
mæts nara ~~to lincige~~

I Dægræd

Bede² Ws. Pop. So. 2, 29 Lchd. III, 234, 28 Dæt Lecht
 se we tratas dægræd eymð of þære sunnan
 Again he thus speaks of dægræd Ws. Pop. So. 6
 Lchd. III, 240 (supra p.) matutinum vel Aurora
 & is dægræd seafostan is deluculum & is
 se almmunien betwux þam dægræd, sunnan
 upgange.

Byrhtf. 124 Anyt. VIII, 319 (supra p.) Syxte
 matutinum vel Aurora faet ys Dægræd þam
 euc gewunne, sa egypte goðes segnas mid
 mode, stefne god tourmentian, heretelias
 dros bliscas æt ælre þære.

This should be considered in connection
 with "Uacordice Tofungus" supra. It also
 Oct. Nov. 20, 30 is on dægræd weþan ðæt þære
 twite þes egypte mæwæron to þære Tofungus
 weþan weþan.

Gaspels. Luke XXIV, 1 Liwyð ær on Dægræd

Deluculo, Infante (öðger curkos) Isid. VIII, 2
On daegred Deluculo.

Old Testament On dāgrêd (mature) Ex. VIII, 20
On dāgrêd (deluculo) Ex. XIV, 23 On dāgrêd (vigilia
matutina) Ex. XXIX, 41. Aefter þæra daegred-of-
frung (juxta ritum matutinae oblationis).

It serves to adorn a simile lives of Saints V. 108
"Ewa ewa daegred to draeft þa dimlican þætra
und manna eugan on lyht þe blinde waeron
on riht"

Reum (Anglia X, 482) says of such passages
as this: "Weit after sieht er (Aelfric) sich in
den von und den Hg. 20 natürlich überflüssig
durch die Sprache der Bibel und der Kirchenväter
veranlaßt. Solder wird der Sinn ein, 'Aelfric',
...

... then as now it was the same. But
The husbandment went to the fields
toll. of Aelfric W. 90, 13

inator "Eala þof þaforð þearfe ic deorfe."

is ga ut on daegres (deluuto) fywends
 over to felda and jucie try to sept

The time expressed by Daegres finds its
 equivalent in many other expressions

Daewra is translated Mr. Doe. 175 by dae-
 rima, a less rather uncommon expression
 for time, appears A. S. Chron. 8. 1122. ut fin
 la seagore in se daue rime and Tacote
 swa fenne, se lat wæs lēht afor ead.

Schr. B. R. VIII, 33, 1 upaspringenum daegriman
 (M. v. 43, 15) forne faes daeges lyht azynde) Lat
 incipiente luce.

Thorp's Hom. I, 442, 33. ariscende daegrima.
 for daegres, by Bosworth-Toller, daeg-rimes, Grimm
 Gloss of Aelfric. Mr. Doe. 91-12.

Apulo (scaphyrde) Gen. Leaf, is tracbbe. on
 forewendne morgen, is drife seap min
 to heora laste.

Dagian A. Bede Leaf. v. A⁺ III, I(2) Müller 184, 34-

Sonu on morre swa hit dagian unyan
 (Giles 204, 11) incipiente deluculo III, VI, (8) m 174, 11
 ja waes in jaere seolfan rihte jaem yte
 -maestan daels jaet is ja hit dagian
 ongon (Giles 174, 32 Ipsa autem nocte in
 cyrus ultima parte id est incipiente
 aurora) III, IX (11) 182, 28 ja hit ja waes
 on morre iaen geworden (Giles 248, 24 morre
 facta), . X, 280, 20 jaen jaes dages epyrus
 (Giles III, 42, 22 circa exortum diui, IV X
 (8, 280, 24. forre dagunge tid wome (Giles
 III, 42, 21 adversiente deluculo IV XXIV, 3
 (23) 340, 25 swide aer in dagunge (Giles
 III, 210, 3 prince deluculo V, XIII (12) § 422, 28
 En dagunge (Giles III, 200, 25 En dagunge
 deluculo). Bede Eel Hist I, XVII (19) 462, 9
 En dagunge (Giles III, 248, 28) guntle deman
 illuculo illuculo

Lives of the Saints XXI, 172 mid jam je-

hit dagode XXIII, 489 mid þam duege-

Bede Lehd III, 206.1 swyðe hit ealle niht dages

trepusculum is translated 12. Cae.

c. 175. as "twene leaht net dærcung. Ben

Reg. (209) 475, 808 renders *trepusculo* as
leohotes þeorcung. Dægred appears

to me to be the morning *trepusculum*
in the technical sense used by Chaucer
Astr. II, 6. Skeat 20. To knowe the spring
of the dæwyng and the ende of the
wenyng, the which ben called the
two *trepuscules*.

Prime

I have already shown (*supra* p.)
that the Anglo Saxons began the Natural
Day at Prime or Sunrise (Ben. Tero. Boud.
- wek XCVI On þære forman dæg. iode
þæt is be sunnan upganga) The
"sunrise machinery" of the Anglo Saxon.

has been treated at sufficient length by
Grimm (Anglo Saxon metaphors) a few
further instances are taken from Bede.

Bede Hist. I, LXI, (23) 476, 6 Oðer ðioma (cometa) fons-
code, ða sunnan on morgen ðonne heo upgong-
ende was, oðer on æfterne æfter fyligde,
ðonne he on set. code, swa swa he ude-
gan wæs. grimmes wædes upbeornendne
sunnan samed, settgongendne, ðæt he ge-
þwæfene tide ge on dæg, ge on niht mæc-
get monnum toward Tacnodon.

IV III (2) 264, 12 from East. æðelste ðeafone, ðæt
is from ðærnisse ðære winterticean sunnan
upgonge (Giles III, 18, 6 ab euro. nostro id est
ab alto brumalis exortus.) V, XIII, (12) 428, 24
Sudeast on ðon rodor swa swa on wintre
sunne upgonged. V, XIII, 12, 424, 20 On gen
norðeast rodor swa sunnan upgong ðæt
æt middum sumere-

the names of some of the individuals

Service (Boulton. C.) begins approximately

from Lucis into redens. Querns precepsus rep.

Lucis. The names should be compared with

a passage from Bortolotto 123 Aug. 141, 317

On Jan. 1869, the first tide prima
generation, on the second generation, the

generation to the end of the tide, the

the generation and the end of the tide

is the end of the tide, the end of the tide

in the end of the tide, the end of the tide

The tide is the tide, the tide is the tide

of quoting from the tide, the tide is the tide

the tide is the tide, the tide is the tide

the tide is the tide, the tide is the tide

the tide is the tide, the tide is the tide

the tide is the tide, the tide is the tide

the tide is the tide, the tide is the tide

the tide is the tide, the tide is the tide

les, partwanden stundende ons lyre gebedens
 ad, met gheen engele, maar alleen

Ben. Rule. 9 Loos. XV, 48, 16 Prima Prima

XVI, 48, 6 Primanges Primas XVI, 46, 13 Primang Primas

XVII 47, 5 LXIII 108, 13 On jaere formantide

Prima Hora XVII 49, 13 ad Primangas ad Primangas

XVIII 48, 14-15 On jaere formantide in Lunnan

daeye Prima Hora dominica XLVIII 81, 12

Fram Primange u Prima.

Ben. Rule Fro. XVII, 40, 21 To primange (Prima

hora) XVIII 42, 7 To primange (ad primang)

XLVIII 73, 9 fram primange (u prima) LXVIII,

73, 13, 14 On jaere formantide jaes daeges

Prima Hora diei (cf. 115, 14, 15 On jaere ostra

Laer ostra hora, etc.)

Con. Reg. (Log) 246, 248, 478, 509, 510, 667, 735

478, 944 Prim. 248 Primangas.

The concordia Regularis (mon. Angl. XXX).

commands that Prime must begin at sunrise. "Quod si luce diei ut oportet finitum fuerit officium incipiunt Primam absque tintinnabulo signo. sin autem expectent lucem et pulsato signo congregentur ad Primam". Not until the 2nd hour may the daily calceamentum be donned. On p. xxx it is however, provided "In diebus autem quibus ad sacrorum studium accinguntur cum ea protocolata Prima. At nocte 2^{da}.".

In Durham Ritual p. 171 under "Oratio ad Primam" stands the following.

- (1) Deus qui ad principium lucis diei nos pervenire fecisti etc etc.
- (2) Domine Deus creator qui nos in hunc mundum mutuimus secundum per noctem nos caliginis pervenire fecisti
- The phrase "hunc mundum secundum" obviously implies that at that time was "hunc"

multitudine horarum" (and the other sense as Durand's explanation of Prime is doubtless true of this time, (Durand II, 2, p. 138 "Posset et non incompetentur dici quod sub prima duae horas comprehenduntur videlicet ipsa prima et secunda) The passage may mark a difference in the two temporal hours included under the Canonical Prime.

The young monk says (M. Voc 101) "AFTER XUMM TIME AND SEPTON SEIMES AND TETANA AND CAPITAL MESSERS".

For Benedictine Service on this point cf. Bouterwek's Introduction to Gaddman.

The rare occurrence of Prime in Anglo-Saxon Texts may be accounted for by supposing that a more natural expression "sumun upgange" conveyed the same idea. Prime in Middle English.

Prime has here an interesting his

100. I really understand the case after
that few examples

I find it in the Ancien Rule in Canon-
ical Connection, and without its old
strict meaning, p. 20. "Pueri & uenerabiles,
& cum dixerit deus" It will be re-
membered that in the Anglo Saxon Church
Pueri could never be sung before Sunrise

A. R. p. 20. — Mor. Sel. IX, 311 "At eo after pe
ueri compie [at et prime] uont mid
merwen se den no, uns se no unigen
nean, uerun uerun, uerun seon, uerun"

at 7. and 8. place as a Canon, as
14. in Holy Rood p. 223 (E. E. T. S. 46) and
in the Lay Folk's Mass Book 86 (L. 1. 1. 1.)

Of. 14. 977 & 978 887 prime tide.

That in his note to Piers Plowman
C. IX, 144 describes the expression "Ige, prime"
and shows that the national language

(by the clock) is referred to. Hugh Prime
 & Kent believe, just at pocket. a printed
 edition on his note to Canterbury. also
 p. 340. that the Prime 10.00 was a
 fourth part of the day (6-9 A.M.), and
 the long list of the examples of the
 Chaucerian use of the expression (given
 by Great notes to Astrolabe 1x11 shows
 that Prime could be placed either at
 the beginning or end of this time.

In his Preface to the Astrolabe 1x1-1x11.
 Kent discusses some Primes in 37, 367.
 where Chanticleer's worth as a horologe
 is extolled. I defer to his article but
 only mention the lines.

"Cast up his eyghen to the brighte sonne
 That in the signe of Taurus had ronne.
Twenty degrees and oon, and somewhat more,
 He knew by kynde and by noon after the

that it was some and was not. The
 The name he sayde is somthing upon Seven
 twenty⁷ degrees and oon, and more inis -

The most superficial reader can see
 that Purne could not have been as
 as the sun at that hour at that place
 would not have been. far from the horizon

As far as the best authority on Purne,
 Purne is Mr Brae, who leaves in his
 excellent essay on that subject (Ed. of Astro-
 -labe 90-101) very little else to be said -

That Purne had at this time meaning
 the meaning of it which is, I think, the

These lines from the King's Quair v 171 -

"Now halde thy grippis quod sike for thy tyme
 as have and more it syngis and thine"

To want the hole the half is sure away.

I send wale therefore the remanant of the day.

as there is more even than in the
 I think.

comes half of the day to be "in season"
 Skeat's Specimens III notes p. 386-

It should be noted that when
 Dame, against the coming of noon &
 clock it usurped the place of undern
 (infra p.) as a meal hour. Shipman's
 Tale B. 1396 "And let us dyne us sove as zernay."

For by my childrende, it is promeday

These three hours included in the
 later humorous Dame, Descent. Dame
 includes only "even, prima et secunda" (infra)
 are called by Peck (Desiderata Curiosa I 224 f.)
 more than one and a paucis (infra) (infra).

There is not uncommon in later English
 poetry Heywood's 4 P's l. 71 "aye about the prime"
 "for thus I have looked Dame in the
 sunrise

Par. Lost V. 20 Awake; the morning shines & the fresh field
 calls us; we lose the prime, etc.

Par. Last V. 170 "while day arises that sweet hour of Spring"

" " IX. 200 "The season, prime for sweetest scents
and airs." Cf. ^{Mytton's} ~~Address~~ Note -

~~Thackeray's~~ ^{Mytton's} ~~Address~~ ^{Exc. VI.}

"The mountains gowned with morningdew."

"The prime hour of sweetest scents & airs"

Cf. Jemmyson Turner "The Lattice at Sunrise"

(Sharp's Sonnets of This Century p. 233 CCXXXIII)

"lightly and duly take the flowing sea-

ries virtue, force & through the midnight form

And at prime hour behold! He follows me

With golden shadows to my secret rooms."

Undern

Etymology. Fick Idg. Wörterb. VII. 34.

An. Undern Vormittag. Goth. Undaurri-mats.

Mittags-essen A.S. undarn. undorn A.Gs.

undern. Ahd. untorn, untarn Mhd. Undern

Mittag. Mittags essen

Kluge Etym. Wörterbuch sub morgen assigns to.

Urdaurms the meaning "Mittag" The single
 Gothic example "Urdaurms mats" Luke 2.14 12
 translates the Greek ἀπορον? dinner (mats
 means eat (dinner) so it is impossible to
 determine the exact meaning in that

Dialect Schade (AltDeutsches Wörterbuch Halle
 1872) shows how uncertain we are in the
 history of the word in German. To what
 I would try to show was its English
 growth. See sub Unten "Unter

Baer. der untern eben welcher zwischen
 dem gewöhnlichen und dem untern
 eine Frisch oder um eine oder nachmittags
 eingenommen wird hauptsächlich aber
 Letztes unterst. nicht bei Schade und
 Tobler aber Schwabische jedoch wol mehr
 an der Baer und Frank. Grenzen. Unden
 undjet er gewöhnlich den Nachmittag oder
 junter oder junten eben ausser der gewöhnlichen

11. August

Reverend Mr. [unclear] (July 1876) shows that [unclear]
there had after sense of Merenda and even
[unclear]

The [unclear] Dictionary [unclear] [unclear]
[unclear] the [unclear] of the [unclear] and
shows that at [unclear] [unclear] the "in-
-vening time" which accounts for its
[unclear]. The [unclear] has still
preserved the sense of "arridet" or "between"
though the same word as the English
"under". The Century's divisions are
1) nine o'clock in the morning - Canonica
Hour of Tierce

2) [unclear] ^{or} afternoon [unclear]

I shall trace its history both in
Anglo Saxon & later English and determine
more accurately, I hope, than has yet
been done the [unclear] of these [unclear]

under the name of the

under meant to the Anglo-Saxon the
same midway between sunrise and midday
and was to the modern what time was
to the afternoon. The martyr Book-

Shrine 79 says "On ða friddan tid dages
æt ðe on under" and the Benedictine
Service gives a translation of the words
at sunrise. "æt under" should be under
the sun is day, within the, time
is the right time for the friddan tide
þa halgan pyrges geornlice þenian" (Bened.
xvi) under is under the, goes to
Tertia hora (Ms. "Voc." 101, 7, 175)

Bened. Rule Gloss. XV 48, 16 Underung Tertia
XVI, 46-8 Tertia XVI, 46, 13 Underung Tertia
XVI, 47, 10 Underung Tertia XVI, 47, 11
Underung Tertia XVIII, 49, 8 To underung
æt Tertium XVIII, 49, 14 æt underung Tertia

XLVIII, 82, 18 of paere, piddum tide usque ad
tertiam.

Bern. Rule Inst. XVII 41, 3 On underr (Terne).

XVIII, 42 3-4 On underr (tertia) XVIII, 44, 8
on underr (no lemma) XVIII, 42, 17 to
undersange (ad tertiam) XVIII, 42, 22

On underr (ad tertium XLVIII 73, 10 fornech
an tid over underr (ad horum bene quoniam)

XLVIII 74, 4 An tid to underr (ad horum
secundum. XLVIII 74, 11 fram aen rengen of

heare underr, want. Vers. fram aen rengen
of heare underr) = a mane usque ad

tertium florum. Mont. Vers. XLVIII 99-16 an

ter. ~~ad tertium florum, a mane usque ad~~

Long. Reg. (Log.) 313, 314, 329, 331, 334, 672, 953

Underr. tertia 57 Undersange (ms) Tertia

Gospels Matt. 20, 3 You be Underr. tide Ciria

tertiam horum Mark 15, 25 Underr. tid

Tertia hora-

Lect. II, 116.7 "To middes mornen". This
 would be a very common error in
 the 14th century as the day begins
 "as beginning the morning at dawn and
 ending at sundown our nine o'clock. The
 middle part is about seven in the morning."

The absolute incorrectness of this state-
 -ment is shown first by Lect. Inst XIV
 where we are told that the word is derived by
 middle mornen and secondly by the
 frequent use of mid morrow for Underri
 in Middle English before 1400.

My object has been to prove clearly
 the definite character of the words Underri
 Under and also the derivation of the word
 that unlike the Underri of later English
 it could only mean "the middle" and
 "mid mornen" "Green & Stow" and
 probably by Germanic analogies translated.

under more, somewhat 1424. by morning

Even Sweet's rendering (A. S. Reader Gloss. to 140, 20, 1300, 1178) "morning" is far too indefinite

Bright (A. S. Reader Gloss. s.v.) renders undern correctly by mid-morning. The one

example that I have found in Anglo

Saxon of a broader use. Lehd. II, 184, 28:

"On uferne ge on underne", where the mean-
-ing "morning" might be preferred, is not

correct. To make no other use, besides

Other Anglo Saxon usage is very definite

Angl. S. Gloss. undern. A. S. 330. A. B. C. 33. undern

heafte tid over undern (E. under) A. S. 338 A. vide

aer-morgen A. S. 1122. E. from þa undern dacies to

in undern

In more (more morning) the third hour

in nine in morning also the forenoon from

nine to twelve" This is perfectly correct).

d. s. act undern 93, 22, 3 (wrongly text. at noon) 93, 36

aer underne (before the third town) 93, 18 after
underne after the third town underne tid

47, 17 (4 o'clock) 133, 27 (last underne time) - 6f 188, 19 20, 251
(outpacing underne tide)

Aelfric Hom. (Thorpe) 1-74 Underne I, 314 Het
is underne tid . I, 804, 22 are tyd after underne
2-74 8ft on Underne 2-76 ure cricht had
swyfte underne tide . I, 804, 22 are tyd after underne
geogef swa swa seo sunne deð ynbe faere
friddan tid

Underne in Canonical Usage Byrht. 126 Angl.

VII 320. 4. Heret is a fadyr underne tid . I, 804, 22
wascas mid getmulelum seynum kytentles
wynsumiad 7 fa aetelan murecas faere Tid
7 of mid kytentles . I, 804, 22
Heret is a fadyr underne tid . I, 804, 22
7 of mid kytentles . I, 804, 22

Bede Eccl. Hist. IV, XXIII 38, 32 From underne tide
þonne men maecsan afoet singeð-

Aelfr. Hom II, 358, 20 4mbe underne tide fa fa se

brother was given to malignance (Thorp
the "the" word.) The morning mass was
therefore celebrated at undern of Fastroke
529-

Ben. Lera. Bout. CCXIV On undern we
sculon God Lurian forsam on undern.
-timan Crist waes. þurh þæra fudra dom
to deape forðmed; þærað þæra wæde
geþæd þe he siððan on þrowode for ealles
muddancandes alysednyse. And eft æfter
his aeriste on þeriteostenes daeg com se
þæra gæst on undern immen oþer 12 þærað
of. Bout. CLXXXVII. It is proper to

note here the interesting autograph memor-
andum in the Durham Record 610.

Be Lufan wudigan Gaete aet Aetle on
west Saexum on Laurentius maecsan daegi
on 4. dæsedægi æt þære þære þære
in þes wæter, æt þære æt þære æt þære

former collectae on fif night ald[ne] mona
 uer condens uerat. The exact time
 to which Lengard put this (Hist. A. S. Church.
) in determining
 the date of the collect is well known.
Urdern is a meat time.

Urdern was among the Anglo Saxons
 the time of the morning meal.

Mr. Soc. 281-30 Under mete Prandium (afer-
 mete-coena) 479-3 Urdern-mete sub modio
 Bede Eccl. Hist III, IV(6) Miller 164, 30 aet his
 undernswaesendum (Giles 280, 12 ad Prandium).

Orosius II, V 84, 30 (Sweet. E. S. T. S 1883) Mid faen
 he he spreund was to his geferrum aet
 his underngerech uer he to saem ge-
 feorste for aet. ne frean, 1883 canb.
 metes eua, a condon, he frean aet
 geit on fild gefecean, uer."

Here The Latin reads "Prandite tamque

ryt; he hlaf xigam on cealdum wastre
 oððe on ceoðe 7 swife faeste gesoden aegre
 oððe gebrædde to undernes 7 weyta -
 Lehd. II, 18 Undern is the time for the morning
 does (cf. II, 140, LXIV) and Lehd. II, 346-4
 prescribes a seeking with roots before
 undern

Lehd. III, 196-8 26th Moon. Fram under[ne]
 tid oð non ris on god mæra blod factan.
 Lehd. II, 183 Undern is the hour for the
 patient's daily faent. "And gif hit se
 god wæder he linn on underne gife
 gænge him æt ~~fæder~~ heu, he fænge.
 ærne & æle, gif hit se æl wæder gænge
 him in geond his heu.

In fasting times the morning fast
 was not allowed to atone for the loss
 of the morning meal and some-tide
 repast by greater prowess after even-song-

Eek. list XXXVIII Thorpe 486 version of the
 faestof 7 þ unders gecord to þam aefen
gele bealdas þonne me bið 7 nam faesten
 ac bið seo mæte tīd gefurast 7 bið 7 aefen
 gefes geto. leahtas.

Sp. Lives of Saints III 2

"On fyse wecan on Wednesday swa swa ge sylfe
 witan

is latest known fact is an explicit "later" interest in the
 We start on þam sunnandagum on unders þon aefen.
Unders in Middle English.

There are two things to be noted in
 studying the later history of the Anglo-Saxons
 I Their positions as Canonical Hours where
 they were rather comprehensive including
 often the quarter of a day, served to increase
 their significance and to prevent their names
 being limited definitely to single hours.

In the case of Prime & Unders the hours.

of early morning and mid morning services have not been changed. The names however have come to be applied to the mid rather than to the beginning of the "station or times". It is impossible however by this method of reasoning to show how None came to be applied to a division of time two hours (at Equinox) before the old "Nonā Hora". This could only be due to a shifting of the None service, or to a change in the hour of the 2nd meal (p. 1).

II. The introduction of clocks into England during the 13th & 14th centuries established definitely "quintines" hours and caused the old temporary divisions to lose their meaning. This does not seem to have affected Prime and Unden which were not destined to live long in

Standard English as recorded by us at that time.

The m. c. examples that I shall give are intended to be neither exhaustive nor final. In spite of their limited number, they will, I think, accomplish the purpose of illustrating the different stages in the word's history.

- I have two questions to discuss under *Under*.
- A. The change of meaning in *Under* itself.
 - B. Its connection with *Underneath* & *Underline*.
- A.

The difficulty often is to know what *Time* is meant by *Under* as the context does not always give us the clue.

a) In religious poems and prose when scriptural events connect themselves immediately with certain *Times* it is of course easier.

In Oron 19488 (Holt 1818 II, 324) the meaning
is not uncertain

Frideric *mont* *te* *under-*

I *friden* *proficere*

Alia *the* *under* *friden* *friden*

in *day* *all* *con* *time* *time*

The *gift* *of* *friden* *was* *at* *friden* *friden* *(sub)*

Armen *Rivle* *p* 24, 426 it is put as in Anglo

Saxon usage equal to *Mid-morrow*.¹ *Am. Riv.*

400 *under* *friden* *the* *time* *at* *friden*

to *friden* *friden* *(mark* *XV* *as* *friden* *friden)*

roy *Rood* *(E. E. T. S. 46)* *p* 222. *At* *friden* *day*
on *code* *friden* *friden*

Legend *of* *friden* *(E. E. T. S. 80, 124)* *p* 140.

T. Friden *mont* *te* *under-*

I *friden* *friden* *friden*

friden *friden* *friden*

friden *friden* *friden*

Leaf *de* *friden* *on* *code*

¹ *Tale* *of* *friden* *Prob. II* *Sen. 17 p. 12* *at* *friden* *friden*

Fuer hire 7 fuer us alle

After the time comes to select the most in

Lay Fisk's Mass Book (E. E. T. S 1879) 84-

At the time of Quidren fai gan cry 7 call-

f 131 f. 128 (Vernon MS) Zif you have any way to wende

I rede, you here a masse to ende

In þe moreverunge zif you may-

And zif you may not do so-

I rede, beo undrene or you go

Or elles be þeiȝ midday-

MS of Shoreham. Wright f 81. "At matyn-tyde

by nyȝte - at prime - at andre - alle syȝte

tyde - alle none - at eve-sange - at complyn-

Thyse oures of the barrore

f 84. bruceyfige bruciȝge Greddeon bi at Andre.

Cursor Mundi (A.D 1320) f. 16741. The change

seems to have begun with the MS. The

meaning of midday "Be þis was undrene

on þe dai þat mircend at þe light-

8. f. Luke XXIII. 44 Erat autem hora sexta
et tenebrae factae sunt etc.

The midday meaning of Undren becomes
decided in the dialect of Mytloffe-

Contrast with List of W^m of Shoreham, that
in Table of St. Martin, Matthew 2. 1. 5, 7, p. 41.

But late Lewis gives six four 7 seven to
pater noster for matines, for laudes five
for prime, tierce, undren 7 noon. for eke
as from seven, pater noster, 12, evening
twelve 7 for compleyn seven. See Note-

Bible New Testament Forskall & Madden (1880)
11. 14. 20. 3. Thridde our (U.S. undren) 11. 1. 1. 5,
25. Forsath it was the Thridde our that
men clepess undren (Variants p. 136. M Undren
A Om. U. V undren R undenne)

Mark 15, 33. And the syte our is mydday
(Variants p. 137 A G. H. M. P Q S. T. Y. Or undenne)
Luke 23, 44. Sathly it was about the

sixte our (c. our or muddai MN PQTY hour or
underne § 227) John IV. 7 Sothli the our
was the sixte or underne (W. mudday)

Acts II. 15 It is thridde our of the day or underne

It is significant that the forms of
underne retained in the North Country
dialects, ^{today} approach much nearer in mean-
-ing to Myclicke's mudday-use than to
the ~~French~~ ^{French} Southern definition (i.e.)
In non-scriptural usage it is harder
to find the time Cf. Bradley Stratmanns.

O. E. Misc. (Morris E. E. T. S 49, 1872) 33 At underne
and at midday also. Misc. 5.6, 657 at for
heye underne (Cf. A. S. Leath. underne quoted
by Lye, verified Sch. Ben. Reg XLVIII supra) Cf. Hugh
Pierne (supra §) and "Lee none (i.e. none
- 1508) Site & Leath site to "none" under
underne" Alexander 3833 (E. E. T. S Ex. Ser 47).

Allit. Poems of 14th Cent A. 512 (Morris E. E. T. S.

1864. Gollancz Peart 1891 v. 43) Aboute under.

The Ed of Gollancz's *Peart* & from where he quotes this passage & Gollancz in his *Edition de Luxe* translate this as noon, but the sense of 'Third hour' is clear.

Gf. Holy Rood 721 (C. E. T. S 46-82) Betwix & under
the same.

Chaucer B. 4412 til it was Savent under
of the day.

Morris in his *Ch. Press. Ed of Prologue Knights Tale etc* (1889) *Glossary* (119-402) assigns Under in above passage to 11 A.M. I prefer to think with Brae (end of essay on *Pirre*) that it is synonymous with the "Pyne" mentioned B. 4387. This Brae & Skeat (*Astrotable* 1x1 1x11) have proved to be exactly nine o'clock.

Tyrwhitt's note to Chaucer v 8136 (*Black's Tale*) "The time of Underne of the same day" Tyrwhitt explains this as meaning the

third hour of the day or nine o'clock.

The original here has "*Liora brandii*" from which we may with reason infer that *Undern* was in Brauer's Day a great time (Supra p.) Lrv. 8857 (Tyro. & S.) where *Undern* is used again the original has "*Liora tertia*" Thus *Undern* held its Anglo Saxon meaning in the more Southern counties but seems to have acquired in the north a meaning that would account easily for its dialectal development on that territory

cf. Wright's Provincial Dictionary, London, 1801-⁵⁴ battalium Anglicanum, p. 261 "*Orendron Meridies Orendron mte Merenda To etc orendron mte meridiane*" The meaning in *Prom. Clonium (Carui intra)* Collection of North Country words Eng. Dial. Society XV, 1874) Ray c. 1691- cited Cent. Dict.

Aandorn sb. Merenda an afternoon meal
 Andorns Afternoon Drinkings (Humberland)
 Aunder (Under) Shewhere Doundrins Derby
 Dondomer Yorkshire Afternoon drinkings.

Under has thus acquired in modern
 dialects a meaning which in literary
 English it never assumed.

B.

Connection of Undern with Under-mole and
Undertime.

"Undertime" says Nares in his Glossary
 (London 1876) "means Evening, from Under-
 & time, the inferior or under part of
 the day. It has no connection with
 Undern which as we have seen refers
 to an early hour. Before Noon."

Tyrwhitt was so perplexed by its etymol-
 ogy that he refers "undermole" to the
 passage cited by Peck *Excursionist* *Excursionist*

Book VI p. 36 (En. Ed 1777 I p 229f.). "It is ordeyned
(Town Book of Stamford XVIII E IV) that no
persons apyn their sack or let the corn to
sale before the hour of ten of the clock or
else the undertone bell be rungyn."

Skcat declares that Hares is wrong. Elym Diet

The best argument against uunders, uondern
is the history of the word itself.

Ungto Saxon In the Gospels, Matt 20-3
Mark 13, 28 Corp. we find Uondern Tide

in Bl. Homs 47, 17, 133, 27 Uondern Tid in Bern. Seru.

(Wout UXTV, Uondern Uornan, Uand (Seru. 142)

Uondern maet. In Wz. Voc 101-7 we have

under tide ^{Lat Ms. Mark IX, 28 under Tid} Lehd. III, 196-8 under Tid uone.

Reg. (Log) 87 undersange- Wz. Voc. 281-30 Under
mete Orosius II. V p 84-30 under mete

Middle English Here Under appears un.
cornpounded Bödderker p 184. Geistliche Lieder

II. 5 at under (9 o'clock) St. Kath. 2940 (supra)

Ount to under Alt. Paems A. 512 (supra)
 Aboute under Anc. Riwle 400 Under-tis
 Not note. 1. 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Trevisa Trist. Higden V. 373 has Under-
 -mele tide where the Latin is "meridiano tempore"
 Harley Ms. 2261 here reads "In his meridiene tempore"
 Chaucer Wife of Bath's Tale D. 875- "Under
mele and mercuringes. I see no reason
 why in either of these last examples
 the idea of repast is necessarily present.

In the name of the meal was given
 however to the period of day on certain oc-
 -casions is seen very strikingly Tale of
 Beryn 226 (Ch. Soc. 2nd Ser. 17, 1876)

"Then at this after mele I hold it for
 the best.

To sport & pley us quod. the troost ecche
 man as hym leste"

l. 388 They wissh 7 sett rizte as he bad

each man with his fare.

And Ligonie to talk of sports & of chere.
 & at they had the after mete whils they were out

The context shows that after-mete
 was the period between the midday meal
 & Supper.

It should be remembered in dealing
 with these hour-changes that we can-
 -not apply any very rigid laws. In
 analogous case to the one that I am dis-
 -cussing presents itself. In many sections
 of America, certainly of the Southern States
 noon has the well defined meaning of
 midday but "afternoon" is used to cover
 the period between the 2nd & 3^d meals-
 (roughly 3-7 P.M.). Just such a case is
 the one before us. And even in the same
 gradually became separated, the divergence
 being aided by misunderstood etymology-

and by such reasons as I have given
(p.) The difference in meaning
is particularly striking in the *Promptorium*
Parvulorum (c. 1450) May 1865 p. 511-

Underne (Undyre & Undernele) Submeridieum
Submesimbria C.F. In mesimbria-
Undernele Postmeridies Postmesimbria Merarium.

It will aid our discussion of more
(infra) to notice here that the meanings
of Under-nele & After-nele constitute
a strong argument for a midday-meal.

The later history of "under-nele"
has been traced by Hares. His examples
(Glossary) show that it was not an un-
common word in Elizabethan English
and that it then and later bore the
meaning of afternoon (cf. Coles Eng. Dict.
1677). Cf. Hearn's Note Robert of Brunne
& Underne cited by Hampden & V



Middaeg

Of this hour there is not as much to say. In the examples (pp.) we have seen that it was one of the smaller hours and is always the translation to Sexta or Meridies

Trs. Voc. 178, 45 Sexta Middaeg. 480, 5 Meridies Middaeg.

Ben. Rule Gloss. XV, 48, 16 middaegsanc Sexta

XVI, 46-5 Sexta XVI, 46-14 Middaegsang Sexta.

XVII, 4, 10 XVIII 78, 17, 49, 9, 49, 7; XXIII 86, 13; XXVIII

70 11-12 XLI, 73, 4, 9 XLVIII 81, 15

Ben. Rule Trs. XVII, 41, 3 On Middaeg (sexta)

~~XVII~~ 42, 4, 17, 23 XXIV 42, 23 XXIV, 49, 7 Tr. V. XXXIX

83, 30 To daegkwamkeum zecorde swa to middaeg

swa to none etc not in G.V. XLI, 68, 14, 18, 20 faes

middaegs, zecorde XLVIII 73, 11, (twice)

Con. Reg. (Log.) L 371 (twice) 674, 687, 988, 986

middaeg sexta.

Grosius III V, 104 right of midne daeg-

non regit et tunc non die (Giles)

IV, 7 184, 28 Night of midne daeg (nocte multa lucem claram effulsum).

Bede Eccl. Hist II, XIII (16) 144, 12æt middum daeg
(Giles 240, 30 die medius) V, XIII (12) 430, 7 65xc
Eure mid dæghaer sunnan seimra (Giles
III, 200, 00 sine solis meridiano radius) IV XIII (1)
284, 10 sunnan lēht 3c æt middum
daeg (Giles III, 40, 4 Sol meridianus) IV, XXXIII
(32) 384, 1 þat hit wæs foreweard middaeg
(G. III, 156, 8 imminente hora ipsius diei
sexta) V, VI (6) 402, 1 wæs hit luttugu seo
seofode tid dæges 3æt is an tid ofer midne
daeg (G. III, 176, 16 Erat autem hora diei circiter
septima).

Gospels Matth XXV, 5: ymbe þa sixtan tide
Matth XXVII, 45 Fram þære sixtan of þa
rygoðan Tide Mark IV, 33 And on þære
sextan tide dæga XXVII, 44 seo seofte tid

John 1.6. 15, 14 middaeg John 1.15. 14 so gylt.
10

Old Testament Gen 2.14. 10 to middes dages
menden. Deut. XXIII. 29, on midne daeg, in middes

Lebdom. I, 180 LXXVII to middan. daege.

II, 28, 8 þonne middaeg sie II, 140 c LXIV On þreo
tida, on undern, on middaeg 7 on non.

II, 288, 28. he sceal faestan oð midne daeg.

II, 1460 LXXII, III, 74, 6 On middet dagem For
syxtan tide. Cf. III, 186, 8, 188, 22, 190, 20, 194, 24
196, 4 (Enfr. under Hone).

Bot. Horn 91, 28 on midne-daeg, 148, 27 aer þære
syxtan tide þæs dages. Tr. Horn I, 108

1. 18, 228, 14 fram middaeg oð non I, 128, 12
ofer midne-daeg

Lives of Saints III, 341. LXVIII, 16 oð ofen midne

daeg III, 890 Middeges (at Middaeg) III, 898
oð middaeg.

Ben. Serv. (Bout. CCXVI) "On midne daeg"

we sculon God herian, ferdan to middes
 dagas Crist was on rode afenes etc"

The connection of midday with the word
 Times of the Anglo Saxons will be considered
 under the head of None.

None

Peck in his *Desiderata Curiosa* 1, 224f.
 regards noon as a contraction of the
 Latin "nonus dies" and argues from
 this that the Saxons began the natural
 day at midday. He was fortunately
 never followed by no later writer.

The U.S. Stone, etymologically our noon
 has always the meaning of "Nonā horā"

the Oae 10, 19 we sungon ston, stonam
 cantawemus 170, 40 nona ston.

Ber. Reg. Gloss. XV, 46, 5 Lat nona XV, 46, 14,
 nonsane nona. XVII, 47, 10-11 nonsanges.

nona XVII, 49, 10 Lat nonsane nonsane

56.14 To Nonas Nona XXXVIII, 70.12 Nones Nona
XLI, 73.7 Of non usque ad nonam XLI, 73, 15
 To Nonas Ad nonam XLVIII, 81, 18, 82, 10 82, 11-12 *faen*
 non tide hora nona-

Ben. Reg. Inst. XVII 41, 3 XVIII, 42.4 XXIV, 49, 7, 8
 or non (nona) XVIII, 42, 18 To nonsange
 (ad nonam) XVII, 42.23 On non (ad nonam
XLVIII, 73.14 Sy se non gerados and sy
 gehringed þonne, seo catolice tid bið
 healf agan. XLVIII of non (ad nonam)
 (XLVIII, 74, 12 and tid æfter non (ad decimum
 hienam)

Conc. Reg. Log. 378, 483, 567, 674, 732, 734, 737. Non
 Nona. 833 tide nones hora nona.

Gospels Matt. XXVII, 45^{Lucas XXIII, 44} Of þa rygoþan tide
 Matt. XXVII, 46 And ymbe þa rygoþan tide
 all XX, 81 ymbe se sixten rygoþan tide
 Mark XV, 33 of non-tide usque in horam
 nonam XV, 34 to non tid hora nona-

Beowulf Hist IV. XIV 296-14 Gefyr & Leodre nontide
 Leod. II. 140 c. LXIV On non II. 290.7 To
 nones¹ III. 186-5 Fram tide þære syxtan
 of non god mona (4th moon) blod factan.

III. 194.3 of þa riȝofen III. 196-4 of non 196-8
 of non III. 196, 17 Fram nontide

Aelfric Homilies Th. I. 216 þa smbe non-118
 t. 228 fram middaeg of non II. 74 Se
 non fram moyce of Druthtes to ymre.

II 76. Se non tid biȝ ure yld forþam
 se nontide ær; seo sunne and
 þæs waldgeardas mannes mæges biȝ
 wærigende (supra) II. 286 Hwæt, þa ymbe
 midne dæg wear; middaneard urestroo
 and seo sunne behydde hire lutan
 leornian of þa riȝofan tid þe we non hatas
 Eofere Shrine 80, 1 of þa riȝofan tid. & is
 þonne non.

Aelfric Lives of Saints I. 137 smbe non tid.

¹ Cf. Brewer, p. 178 § 3.2.4

Senec. Senec. Senec. Senec. Senec. Senec.

On montiman we scuton god herian for-
 -ham on pore timan brist gebaed forham
 -e him herian. Senec. Senec. Senec. Senec.
 7 on pore timan scuton geleaffulle men
 hi georne gebiddan of Bouterwek Senec.

none is more interesting to us as the
 dinner hour of the Anglo-Saxons-
none is a meal time.

Wright in his "Homes of Other Days" (Lond. n. 84)
 says that we may perhaps consider none,
 the mealtime, as midday and not as
 one of the Canonical Hours.

There seems no reason to doubt that the
 Hours of the Canons marked by the ringing
 of monastery bells the services of the Church
 that began & ended alike attended and what
 is more important the facts to which they
 were subjected were three hours to the

taity in their secular transactions. My
examples will, I think, show this clearly.
Mr. Soc. 147-30 non-mete Merenda 282, 13 358,
28 non-mete annona.

Cells summoned the monks to their meals
at none. Ben Rule Inst. XLVIII, 98. 8 sathan
by þone forman cnyll to none gethyren gonges
by ealle from hyra weorca and don hy gearu
þæt hi mægen to circean iornre man eft mæga
Domne eft æfter heora mongereorde (Mr. V. 99, 20
non-mete refeetio) sædan hy eft heora bea
aðe hyra þealmas singan

Conc. Reg. Aethelw. (non. Angl. xli) commands
with even more definiteness that at
the first none-bell (primum signum none)
the monks should wash their hands
and prepare themselves for the repast.

In the Colloquy of Aelfric (Mr. Soc. 102)
the young monk states that after the

midday song the eating and drinking is done but in the Ben. Reg. CXLII p. 43 it is directed that the times of meals vary with the seasons. I translate

"From Easter to Pentecost at sixth hour let the brothers refresh themselves."

During the Summer if the labors of the field do not hold them and the heat of summer disturb them, let them fast even to noon on Wednesday and Friday, on other days let them take their meals at the 6th hour. From the Ides of September let them ever refresh themselves at noon (to nones gereorden)."

Ben. Reg. From Easter to Holyrood Day dinner at sext. followed by the usual sleep. "From Holyrood day to Lent Wednesday & Fridays in the summer and all the fasts of the orders", the monks did

not dine till none." Cf. Fastbook p 30.

Ben. Rule c XXXIV ⁴⁹⁷ ~~367~~ An excommunicated brother should receive his dinner alone after the dinner time at the refectory, if the brothers at midday, lie at noon, if the brothers at noon lie at evening.

Cf. Ben. Reg. XXXIV (Dugd.).

A short but definite statement of the Anglo Saxon dinner hour is given A.S. Chr. E. 1145 -
"þerefter in þe lengsten þe stode þe sunne 7 te
dæd wæter sunn in dæd, 7c men æt
7c men æt dæd carries to æt. 7c" ^{stod men þær}
None on Fast days.

Bede III, 5 162, 8 And þyses þatgan mannes
wif wæron getwyrde on 7c dæd
getwike æfeste ge wæfredon ^{men} ge wimmen
þæt he him to gewunan geraman þæt
heo þær eall ge bruton fiftig neasta
ofer Easton þæt heo þy feorran wædæge.

7. 24. ceptan^t faesten to nones (see, Gra. &)

Thorpe Conf. Eg8. XXXVII Note 6 Th. 358 (X. 4 add's)

On þam aerran daege aet zeolurn [4 middan
wintre] aet none ligan mæsse bæt gesun-
gen heo gereordiad Romane Graecas to
aetenne none aften bæt gesungen; mæsse
þonne fōð he to mete-

Lent truffst. IV (1a) 284, 28 þu bidde ic and
saes æðene cristenes mæsses aet ligan liden
þam tence lide gehealde mid clænum faesten
and mid clænum gefance ælce daege to nones
and to aenes mæsses buton twa for yðde-
stfe for, ægðe, æðe for cristenlic gebedstare
ne mæge. Cf. truffst. XXIX (25) 136, 16 XVII (22)

Sermo on X 10a, 23

An excellent description of meat-times and

fast-days is given Th. Eccl. Inst 486, 39-

- 1 For honor paid to Wednesday & Friday See Bouterwek IV
Theod. Rem XXII, 6 Th. p. 283 Ecq. Exc. 108 Th. 335. Friday.
Const. Odo. Arch. Cant. Spel. 417 Johns 362. Exc. of Eg8 XXXVI Th. 329
Canons of Aeth. 37 Th. 450- Edg. II. 5. Sch. 188 Athelst. V
17 Sch. 224 II, 24 Sch. 230 Can. I, 16 Sch. 262 Athelst. V. 3 Sch. 184
Leachdoms III. 229-

It is the custom of many men when they fast that as soon as they hear the none bell they take to meat, but it is not allowable that it be a fitting fast. It is right that after none-song mass be heard and after the mass even-song at the time and after the even-song let every one give his alms so as his means will permit him and after that take to meat. But if any one be constrained by any occupation that he cannot come to the mass or even-song let him continue fasting until he knows that the mass and even-song have been sung and having thus completed his own prayers and alms let him enjoy his good things and take reflection. This accords almost exactly to *Decretum* I c. 140 (*Law's* *Decretum* III in *XL*) p. 62. "Carnostice is to warrienne wif fast þe marega men."

[illegible]

From the Middle English

As noted in his note to Edmon. Barons 410 (Baron) explains thus the change to the modern meaning. The monks would not eat their dinner till they had said their prayers, which was a custom regularly to be said at three o'clock but they, probably, anticipated their prayers and their dinner by saying their prayers very considerably after their midday-voy and, eventually, eating on. But it may fairly be suggested that where midday became the time of dining and supper soon enough, it was for that reason called noon by the monks.

Skat (Etym. Diet.) and Kluge (Etym. Wörtl.) say that the time of the Church service called noon was altered and the term came to be applied to Midday.

From this view of supper decidedly.

The time of none was placed at midday because the none meal came to be eaten at that time. The none service I believe continued at the original hour.

We have noticed that in the Ben. Reg. and Com. Reg. the hour of the 2nd meal shifts from 12 M to none, although in ordinary Anglo Saxon usage it seemed stationary enough. In all cases it preserved the name non-mete or non-gereord.

The weakness of Johnson's statement that it was to obtain their meals earlier, that none was moved back is easily shown. Ancren Riwle p 21 proves that the 2nd meal was taken before none, with the exception of winter fast days when the shortness of the day probably demanded that the services be finished as soon as possible. This corresponds to A.S. usage.

My examples will I think point out the close connection between the hour of none and the 2nd meal and secondly illustrate retention of the old meaning in the ^{latter} hours. The last will be first considered

1) *Lagamon III, 276 v 31733 (Madden 1848)*

"A list was written down

for sunne gan to reþen."

Eng. II, 163 f. 14039, 291 f. 17063 not determinative.

There is no doubt of the meaning of the none *Misc. f. 80 "at mydday and at none"*
Parable of Vineyard (Matt. 20, Biddener Geist: Lied,
(Ms Hart. 2283) II, 188:1 "At mydday and at non."

Holy Rood 44, 308 "Bi þe wei ate þeiȝ none"

In the Lives of the Saints (1500, ed. by ...)
 The Canonical Hours retains its position 36, 217, 232
 & siþþe also þrome / & underne eyþe & myddai / after
 wunþe none

York Hours of Brass (Day Folio's Massbook-

E. C. T. S 71) 86, 54 (L. 1300)

At the time of some Jesus gun cry
 He wylle his saut to his fuder.
 ... of ... along ...
 The ... field its old place
 ... always assign to ... the meaning
 of the ninth hour. Rule of St Francis⁴⁴¹ (supra)
 ...
 Mark XV, 33 til in to the synthe hour
 that is noon Luke XXIII, 44 To the synthe
 our hour or none AGMNOPQRSTWX Y) Acts III,
 At the synthe our of preying Acts X, 3
 Synthe hour or noon.

Noon had ~~long~~ since been applied to
 12 o'clock but the ... more seems
 to retain its old meaning

2) In the case of the day hours the meaning
 as I showed under ... is not as ... as
 very often none has the sense of a mere

drink to workmen - letter Book 4. fol 25 (1384)
A.D. Wiley's Memorials of London 268 note 7. col 1
I think note to Ben Chaucer 12, 108

Norm 801 [He kyng him made a feste
wif his knyghtes beste]
for cam in at noon.

about the end of the 15th century.

The word now experienced its change of
meaning - Horst. Lives of Saints (1288-1300) 48: 402, 311

quoted Wright Pap Sa. "And þe sonne þat is so bright

for þat is evne above þin heed right at þe
noones & founde

Consider þine fet evne it is at mid right
under þe ground. x x x x

And now it is beneath us! where it is here ^{midnight}

Here the midday meaning cannot be
maintained Morris is wrong however in
assigning such a meaning to Glee & Sa

Sl, Cap 285
+ Cf N.L.S 21, 1469, 148; 39, 137, 264.
Refer. N.L.S. 1469, 148; 39, 137, 264.



II, 251, 73 "and let him sleep till after noon
 and the undertide was again"
 ... to a middle meaning as does each of
 Glouc "He mid over noon (Mun & St Spec. 1A, 164)
 ... 10/64

Be þis it was þe dai sun gane
 þat comen was to none"

Here the allusion is a religious one (to Christ's
 death) and the vernacular meaning is
 that in an exact sense noon

... 12 o'clock ... the meaning
 Four (Piers Plowman C. 7-429, 9-146 Piers
 (the noon men) 4240 noon 5 100 ...
 Sheaf (E. E. T. S. 67) shows in his Nov 9, 146
 p 168 "that the four meant is what we
 now call noon viz 12 o'clock and that
 we are to understand the "archbishops and
 hermits" as having but one meal a day
 and that at midday"

In Chaucer the midday meaning is settled Astrolabe Part II. 4 p 18.

"I mene from 11 of the clokke before the
 dinner of noon til on of the clokke next
 following" Let us see the "middle meaning"
 Tale of Beryn C. Series II. 17. 169 The 12 o'clock
 noon is still the dinner hour.

"And with þey drowy to dynnerward as it growy to noon
 And with 11 o'clock from dinner till the
 noon is still the dinner hour."

"Middle meaning" 360 Middle meaning
 midday May's copious note (p 360 N. 3)
 needs no supplement The word "nooning"
 that he cites is in itself a strong argu-
 ment for the close connection between noon
 and the M. E. meal time See May s. v. Bever.
 See Hampson s. v. Nore. The change of mean-
 ing is therefore to be looked for in the
 history of the word noon
 to midday —

66. 10. 10.

A good definition of the term "singer"
 is found in the old books of the 18th and 19th
 at the day of date of even song
 An ours before the sunne go down.

other allusion to the change of the
 Artificial Day, and corresponds exactly
 with the definition of Laurus VII, 138
 Vesperae vero representant undeciman
 I, III, 139 Item in vespera quia tunc incipit
 dies finire

Many examples of its use in Anglo Saxon
and the native.

Bers. Rule Gr. XV. 45, 17 Aftersang (mist. for
Aftersang) Vespera XVI. 46, 14, XVIII. 50, 5 Aftersang
Sexta XVII. 47, 15 Tertia XVIII. 50, 8 Aftersang
Quarta XVIII. 50, 8 Aftersang
Quinta XIX. 51, 9 Aftersang
Sexta XX. 52, 10 Aftersang
Sexta XXI. 53, 11 Aftersang
Sexta XXII. 54, 12 Aftersang
Sexta XXIII. 55, 13 Aftersang
Sexta XXIV. 56, 14 Aftersang
Sexta XXV. 57, 15 Aftersang
Sexta XXVI. 58, 16 Aftersang
Sexta XXVII. 59, 17 Aftersang
Sexta XXVIII. 60, 18 Aftersang
Sexta XXIX. 61, 19 Aftersang
Sexta XXX. 62, 20 Aftersang
Sexta XXXI. 63, 21 Aftersang
Sexta XXXII. 64, 22 Aftersang
Sexta XXXIII. 65, 23 Aftersang
Sexta XXXIV. 66, 24 Aftersang
Sexta XXXV. 67, 25 Aftersang
Sexta XXXVI. 68, 26 Aftersang
Sexta XXXVII. 69, 27 Aftersang
Sexta XXXVIII. 70, 28 Aftersang
Sexta XXXIX. 71, 29 Aftersang
Sexta XL. 72, 30 Aftersang
Sexta XLI. 73, 31 Aftersang
Sexta XLII. 74, 32 Aftersang
Sexta XLIII. 75, 33 Aftersang
Sexta XLIV. 76, 34 Aftersang
Sexta XLV. 77, 35 Aftersang
Sexta XLVI. 78, 36 Aftersang
Sexta XLVII. 79, 37 Aftersang
Sexta XLVIII. 80, 38 Aftersang
Sexta XLIX. 81, 39 Aftersang
Sexta L. 82, 40 Aftersang
Sexta LI. 83, 41 Aftersang
Sexta LII. 84, 42 Aftersang
Sexta LIII. 85, 43 Aftersang
Sexta LIV. 86, 44 Aftersang
Sexta LV. 87, 45 Aftersang
Sexta LVI. 88, 46 Aftersang
Sexta LVII. 89, 47 Aftersang
Sexta LVIII. 90, 48 Aftersang
Sexta LIX. 91, 49 Aftersang
Sexta XL. 92, 50 Aftersang
Sexta LI. 93, 51 Aftersang
Sexta LII. 94, 52 Aftersang
Sexta LIII. 95, 53 Aftersang
Sexta LIV. 96, 54 Aftersang
Sexta LV. 97, 55 Aftersang
Sexta LVI. 98, 56 Aftersang
Sexta LVII. 99, 57 Aftersang
Sexta LVIII. 100, 58 Aftersang
Sexta LIX. 101, 59 Aftersang
Sexta XL. 102, 60 Aftersang
Sexta LI. 103, 61 Aftersang
Sexta LII. 104, 62 Aftersang
Sexta LIII. 105, 63 Aftersang
Sexta LIV. 106, 64 Aftersang
Sexta LV. 107, 65 Aftersang
Sexta LVI. 108, 66 Aftersang
Sexta LVII. 109, 67 Aftersang
Sexta LVIII. 110, 68 Aftersang
Sexta LIX. 111, 69 Aftersang
Sexta XL. 112, 70 Aftersang
Sexta LI. 113, 71 Aftersang
Sexta LII. 114, 72 Aftersang
Sexta LIII. 115, 73 Aftersang
Sexta LIV. 116, 74 Aftersang
Sexta LV. 117, 75 Aftersang
Sexta LVI. 118, 76 Aftersang
Sexta LVII. 119, 77 Aftersang
Sexta LVIII. 120, 78 Aftersang
Sexta LIX. 121, 79 Aftersang
Sexta XL. 122, 80 Aftersang
Sexta LI. 123, 81 Aftersang
Sexta LII. 124, 82 Aftersang
Sexta LIII. 125, 83 Aftersang
Sexta LIV. 126, 84 Aftersang
Sexta LV. 127, 85 Aftersang
Sexta LVI. 128, 86 Aftersang
Sexta LVII. 129, 87 Aftersang
Sexta LVIII. 130, 88 Aftersang
Sexta LIX. 131, 89 Aftersang
Sexta XL. 132, 90 Aftersang
Sexta LI. 133, 91 Aftersang
Sexta LII. 134, 92 Aftersang
Sexta LIII. 135, 93 Aftersang
Sexta LIV. 136, 94 Aftersang
Sexta LV. 137, 95 Aftersang
Sexta LVI. 138, 96 Aftersang
Sexta LVII. 139, 97 Aftersang
Sexta LVIII. 140, 98 Aftersang
Sexta LIX. 141, 99 Aftersang
Sexta XL. 142, 100 Aftersang
Sexta LI. 143, 101 Aftersang
Sexta LII. 144, 102 Aftersang
Sexta LIII. 145, 103 Aftersang
Sexta LIV. 146, 104 Aftersang
Sexta LV. 147, 105 Aftersang
Sexta LVI. 148, 106 Aftersang
Sexta LVII. 149, 107 Aftersang
Sexta LVIII. 150, 108 Aftersang
Sexta LIX. 151, 109 Aftersang
Sexta XL. 152, 110 Aftersang
Sexta LI. 153, 111 Aftersang
Sexta LII. 154, 112 Aftersang
Sexta LIII. 155, 113 Aftersang
Sexta LIV. 156, 114 Aftersang
Sexta LV. 157, 115 Aftersang
Sexta LVI. 158, 116 Aftersang
Sexta LVII. 159, 117 Aftersang
Sexta LVIII. 160, 118 Aftersang
Sexta LIX. 161, 119 Aftersang
Sexta XL. 162, 120 Aftersang
Sexta LI. 163, 121 Aftersang
Sexta LII. 164, 122 Aftersang
Sexta LIII. 165, 123 Aftersang
Sexta LIV. 166, 124 Aftersang
Sexta LV. 167, 125 Aftersang
Sexta LVI. 168, 126 Aftersang
Sexta LVII. 169, 127 Aftersang
Sexta LVIII. 170, 128 Aftersang
Sexta LIX. 171, 129 Aftersang
Sexta XL. 172, 130 Aftersang
Sexta LI. 173, 131 Aftersang
Sexta LII. 174, 132 Aftersang
Sexta LIII. 175, 133 Aftersang
Sexta LIV. 176, 134 Aftersang
Sexta LV. 177, 135 Aftersang
Sexta LVI. 178, 136 Aftersang
Sexta LVII. 179, 137 Aftersang
Sexta LVIII. 180, 138 Aftersang
Sexta LIX. 181, 139 Aftersang
Sexta XL. 182, 140 Aftersang
Sexta LI. 183, 141 Aftersang
Sexta LII. 184, 142 Aftersang
Sexta LIII. 185, 143 Aftersang
Sexta LIV. 186, 144 Aftersang
Sexta LV. 187, 145 Aftersang
Sexta LVI. 188, 146 Aftersang
Sexta LVII. 189, 147 Aftersang
Sexta

... ..

Luchdoms. I, 256 CXXXVIII II, 356 II, 28, 5' on
aefen I, 386 ake aefen II, 190-3 aefen aefen
gewera II, 190-18 fomme he elufen wile on aefen.
I, 262, 22 On aefenre III, 106, 10 a. aefen^t (cf. a
morgen). III, 188-22 [of] aefen III, 196, 17 of
aefen

Goofels Math VIII, 16 ja liet aefen was
Vespere autem facto Math. XIV, 15 ja liet was
aefen Vespere autem facto cf. Mark I, 32.
Math. XVI, 2 Mark XIII, 35' On aefen Mark XVI,
20 On jam aefenre XXVIII, 1 jam reste dages
aefen Mark IV, 35' fomme aefen lidf XV, 42
En aefen was geworden ake XXV, 24 wile
laet adveskerasiet

Old Testament. Gen I, 5, 8, 13, 19, 23, 31 And was
geworden aefen and morgen Ex XII, 6, XII, 18 (twice)
XVI, 13 XXIX, 38 XXIX 41 Deut XXVIII, 67 on aefen

Gen XIX, 1 Josh II, 5 On aefenre Ex XVI, 12 fo aefen Deut XXVIII, 67
I ban a aefenre Salm. 80-5' be read a aefenre. aefenre.

a.s. Chron. D. & F. 479 on aefentide E. 1106, 1110 on aefen. E. 1106
 1110 on aefen. E. 1110 on aefen. E. 1110 on aefen. E. 1110 on aefen.

Epistola Alexandri (Baskerv.) 294 an tid is aefenes
 323-24 On aefen 334-5 mid 14 lit aefenne neahtene
 337-338 On þone aefen.

Blackling Homilies 241, 27 a.s. aefen E. 47, 18, 933
 248, 10 on aefenne 91, 34 aefen.

Aelfric Homilies Th. I, 216, 25-26 aer aefene
 II, 242, 22 I, 452, II 334, 34 II, 348, 18 II, 266 on aefenne
 II, 380, 4 On þam aefenne II, 370. 7 þine aefen
 (Eve of Festival)⁷

Aelfric Lives of Saints III, 289 XXIII, 440, 472 On
 aefen III, 583 of aefen XI, 153 On aefnunge
 VI, 48 On aefnunge XII, 81 of aefnunge
 IV, 58 On aefentimur XXIII, 27 of þæt lit
 aefnode XXIII, 245 mid 14 lit aefnean
 wolde and seo sunne sat to sette XXIII
 449 To aefen XXIII, 533 Gyrstan aefen.

Assmann Gr. III, III, 123 c X (Pseudo Matt. Evan) f. 218
 of þæt aefen was, III, 196, XVIII, 24-25 aeneo aefen
 'aefen in the sense of not to be understood in'

Tractatus XXX, (26) 1846 forsum we us nyten
votus luf act uelen ne we nyten xonne we to
we rest yad hwaeder we moten eft dages geliden
Benedict. Service Boutenw. CCXVIII. Aefensang.
Om aefen we senten God heriure on xone
Lionen. more offende in xone raderen al
7 mud recetnecean on xam temple xact
wrofted yenne uenode gode to life on uelen
Lionen uen dachten offende al xam uelen
yenne dacht die dachten uen xam
yenne luf 7 win for his xeffes liehamen
7 for his xeffes dode uen on uelen lionen
hit was x Joseph Cristes liehamen of rode
almoede" Of Bout. CCX.

In Evening the moon was created and
we went on evening dach as the sun
said Leid. 11, 200 as Bortilg, 11, 200 as
in moon was al frumen in dages, yenne
nege syddan in dages luf die uen uen

References to the same

Ms. Soc. 147, 29 Aefengerords Cema 28, 31 Aefen-
mets Cema-

Bem. Reg. Gt. XXXIX 71-1 Aefenpenunge Cemas

7-8 On aefenpenunge van Boemaluris XL, 74-4

Aefenpenunge, Cema (see distinction made between
Cema & Reflectio) XLII, 74, 10 From Aefenpenunge
in Cema-

Bem. Reg. Gt. XL, 66, 7 and, Aefenpenunge XLII,

66-18 See tid aefengerordes (tempus prandis)

XXXIX 63, 16-17 to fam aefengifte (Cemaluris).

Bem. Reg. Log. Aefengerord Cemaluri (?) 1030

1034 Aefengerord Cema Aefenpenung, 1030 = Cema

1033 = Vesperum Officium

It must be the source of other data. It
says that the time of the evening meal
known as Aefengerord, Aefengifte, Aefen-
mets, Aefenpenung, was essential, it
is clearly defined in the same side 12,

"The evening meal is so treated that the length of a single course is not too lengthy at the meal which must always be finished in the light of day (and rarely during) but at everything is so arranged that the hour of refectio (æfenþenunga) end before dark"

For Rule of Bona. Reg. see Footbroke p 30-

Bede's Eccl. Hist. III. VIII 184, 23 æfter his æfen-
gincorde. Past Bura. XLIV 322, 19 Undergrieff
of þe æftergæst (Pandum aut evenum) see also
Bl. Hom. 67, 26, 99, 22 æfenþencorde 73, 5, 142, 6
Uet saem æfenþencordum (In sense of N. H. G.
unmarmet.)

The supper hour of the Paity is less certain

In the early illuminated MSS. dinner
scenes are not common. (Æfenþenunga)

Version of Genesis MS. Coll. Chanc. B. IV. Fol.
56 v^o (4th. "Homer" 34 But 14) represents Abra-
-ham's feast on the birth of his child.

Ed. Tib. C. IV fol 5 v^o (but 18 Wr. p. 35) Mrs.

Gotth. Olopatra C. VIII fol 18 v^o (but 16 Wr. 36)
represents "Psychomachia prudentius": un-
derneath the cut is written "Leo Galnes
to hyra ælfengercordum sett"

Ælfengercord on Fast days.

In strict fast only one meat dish was
eaten. Lives of Saints XX, 41 St Aethelthryth
"Be hire is awryten þæt heo wæs drohtnes
to anum mæc fæstende. Ðæt heo
fæstendige wære. Ðæt seceðe beoðen & hire

heowu mæc wæs fæstendige at eowðer tide
Th. Eccl. Inst. XXXVII, 486 Ðæt Lenyten fæsten
man secat mid swife healewe zymene
healdan swa 7 þær man daeg ne sy fæsten
fæstendige wære, & wære man ænwe
metes bruce ær þære teofurne tide oððe þære
twelfte

Ed. Eccl. Inst. XL Th. 487 & XXXIX, 486 (see Note) -

Comptorium.

Jeremy Taylor says v 1 p 449 Ed 1835 (Cent. Dies)
 "If a man were but of a day's life it is
 well if he took but Evening and then
 sleep - but Compline was never before known
 - but Compline fell in later after
 Evening on the 10th Cent. we know
 from the testimony of Durand (supra p)
 Durand 164 V. IX, 12 says of Compline
 "Restat ultima hora ad quam pertinet
 completorium in quo videtur hymnus.
 In the Rom. Reg. (Dugd XXVIII) Completorium
 is called the "ultima hora completorii" (sup.
 413 see glosses in the 11th century)
 Completorium seems to have been the
 last hour of both monks & laymen
 Ben Ser. (Bout. CCXVIII). Foranrichtang De
 Completorio "On foranricht we seuten God
 dat we as so liden, men, y. m. m."

is not an English word. Parascene
occurred again.

Of. mark 18-42 "Et jam sero fuit quia erat
Parascene quod est ante Sabbatum" The
glow to sero (Mr. Dec 178) is bed 118.

Let. I, 88 *Cor. forasritale*.

Another occurrence of *Cor. forasritale* with
perhaps a slightly different meaning is
found Bede *Eccl. Hist. II, IX, 126, 31* *xa eode*
in to two same place the same narrow wide
—was foreward right V, XIII, 422-28 In *foreward*
nearby.

In the preceding families 4, 7, 14 the *forasritale*
-torium is thus described "Sixtan sixe
on right aer the reute." The young
monk when asked (Coll. Aelfr. Mr. Dec. 102)
"howman wære ge wyrgum æfter eode reute
many (consecrated) men? — answer sað he, 60
eo longe, "Xmasæt eode eode"

A very detailed description of the

¹ Th. Hom II 184, 26 ad for 5 miles

musical notation as and which
song will be found Bern. Reg. XLII.

Bern. Rule ff. XVI, 46, 6 rechtsamper Comple-
-torique c XVII. 48-8 rechtsame Completorium.
cf. XVI, 46-14 XVIII, 51, 2 XLII, 75, 6.

ff. ff. 407, 44 Completorium Gefyllen
but should be complete with Bern. Reg. ff.
XLII, 75, 8 where compleant is read. Gefyllen-

Bern. Rule c 207 XII, 41, 14 rechtsamper Completorium
ff., 01, 9 rechtsame Compleant XVIII, 44, 8 ff.
6, 11

Bern. Reg. (Log) f. 407, 408, 409, 440, 448, 662, 677
828, 865, 925, 986, 1024 Completorium rechtsam

Boetius in his note on the word
of XXIII shows that Tempore was used
in the Dominical week after the octaves
rule XXIII to prove that after it the
prophet Isaiah was to be observed
(cf. Bern. rule XXII) as well as, 54, 11
of the same and the subsequent

There is a small (see page 2221)

The record shows that the service was being before dark and the friars entered early at some hour about 2.11.

It is interesting to compare with the Anglo Saxon Canonical Hours, our treatment of which here gives a much more modern list of the Hours of the Canons. "Journey to Staples" G. de C. London 1691 (cited Beck "Desid. Curiosi" 231)

"I must rise, says he, at midnight to go to matins which continues two hours and at half past an hour or two after I am fain to rise again to go and meditate and sing what they call Prime. After this we are sent to work in a garden, to work & delve for two hours more. after which we must go to sing the Terce or high mass.

This done we go to dinner which is followed with an hour of recreation.

The rest of the day is taken up in going three times more to the church, there to sing Vespers, Nones & Compline so that we can never have fifteen minutes of an hour to ourselves.

Consecium and Intemestum

Although these are not Canonical Hours no study of the Anglo Saxon day can be complete without an understanding of their position and meaning.

Consecium held a definite position as one of the divisions of the night.

It is the hour "come with my sweetest on thyra side" (Bede's *Deid* III, 240), the first "turnero", the time of the "first sleep" (*supra* s. Harmer). Cf. Ep. Alex. 3 1/2 Da wasco sco-

fridde tid faere rihte fa wolde we us geresan

f. 333 Da hit was seo fette tid faere rihte fa mynton

we us geresan. It was however an A.S. equivalent

Mr. Doe. 117-9 corticinium ewyfted vel gebedgish

" " 211 41 corticinium ewyfted Swegres.

more B. 3747 corticinium ewyftelen.

" " 3748 corticinium ewyftelen²

" " 4077 gallantia ewyftelen

Grimm's Teut. Myth. Stalt. II, 739 Note "O. 12 and
A.S. distinguishes between two periods of the
evening, an earlier aften, æfen, Sæfen.

and a later gweðs wild corticinium. He
derives "wild" from cwellan and explains
it rightly by the falling or felling of the
day or still better by a deadlike hush of
night. His translation of "cwildrofe coden

on sadra last" (baed.) by "belluae) vesperi

lunorum stant in vestigia matutina

is open to exception

see Wilhelm Grimm's (Leyman Anglia XII, 35) 209 ewyftelen.

corticinium² foot note.

To use the words of Byrhtferð 124 Angl. VIII, 319
 "borticinium ys switerna oððe salnysa timan".

Intempesta nox

Bede puts this as the fourth division
 of the night (Proc. Lat. III, ~40); it is glossed
 by midnight (vss. vss. c175) and Byrhtferð
 calls it "unworðlic tima (Angl. VIII, 319). I
 might also employ here an expression found
 Eccl. Hist. II, VI, 114, 16 "paere deahlan neahte" (second
 noctis). Bede Eccl. Hist. II, IX, 128, 18 on midre niht
 (Giles 224, 10 intempeste noctis silentio). It
 is well described by Bede de Orthographia
 (Giles VI, 15) "Intempesta nox est medium nox
 quando quiescentium tunc utique dicta
 quia inopportuna est actioni vigilantium".

Midnight hours are interesting, & see
 in Anglo Saxon Dialects. Byrht Angl. VIII, 307-10
 "Eac he cwæð þæt middaneard wære geseceð
 on middere niht þæt he eft secgað þen on."

middens recht to werken. I see no sign of it, but
 but even among those persons who do not
 acknowledge it as a middens recht was myself
 I have become. The only one I find in fact
 is "Ist to done". A few examples of its
 use are given.

Bede's Ecc. Hist. II, IX, 128-15 On midre riht
 III, 1, 186, 30 aet middre neahte IV, X, 286, 12

On muddle neaht IV, XXV 346, 34 after midne neaht
Gospels. Matt XXV, 6 To middens riht Mark XIII
 -35 On midre rihte

Old Test. Ex. XI, 4 To middre rihte (media nocte)
 Ex. XII, 29 To muddle rihte (in noctis medio)
 Judge XVI, 3 To midre rihte (ad medium noctis)

Aelfr. Hom. I, 226-28 II, 568, 3, 16, 16-17, 20 On midre
 riht I, 246-33 II, 518, 24 On middes riht II, 336, 2

On Saere middan rihte middan.

Lives of Saints V, 469, XI, 120, XV, 60 On muddere
 riht VII, 101 on middes riht XI, 44 on middes

Other Hours.

These have been mentioned for the most part with the Hours of the Sun.

A few other occurrences might be noted
 Augt. Sax Chron. a° 800 D. C. on faer oðre Tid
 on neht 809 F. on argynne Fars fiftle tide
 Fas dagas 879 A. B. C. (880) D. Ans Tid daeges.
 Bede Eccl. Hist III. XIX(2) 240, 22 ymð þa teogðan tid
 daeges (Giles 380.13 hora circiter decima diei) not
 as Giles trst. about 10 o'clock in the morning
 IV. XXXIII (32) 382, 34 Seo aftre Tid daeges -
 Epist. Alex. 223, 269 seo eak to ðe tid daeges.
 283, 284, 488, 489 seo endlefte tid daeges. etc.

Chapter II

The Rubrics to the Anglo Saxon Gospels.

"7 þa þe se lring ealles gearas in weordunge
 symbeldaga abaedde eal swithe stafum awrat
 7 on lée gesette" Bede. 'Ecc. Hist.' IV., 88 314, 22.

Rebrie to the Anglo-Saxon Homilies.

A few introductory remarks, in addition to those in my general Preface, are necessary.

My abbreviations need a word of explanation.

G = Homilies of Gregory (Migne Patrologia Latina 76).

B = Homilies of Bede - (Bede v. V.)

A = Homilies of Aelfric (Thorpe, 2 vols.) Bt. Hom.

(Blackling Homilies, Morris). W. & Sermons of Wycliffe

(^{3 vols.} Thomas Arnold Oxford 1809). O. G. & ^{3 vols.} Old German Sermons.

(Trackernagel Basel 1876) S. G. H. (Salisbury, York &

Hereford Usage, cited, Annotated Prayer Book)

P. E. = Protestant Episcopal. R. = Roman. E. = Eastern. L. = Lutheran.

The numbers to the right of G, B, A, W. above the line indicate the number of the Homily.

When no text follows the letters cited, it is to be understood ^{and} that it corresponds to the Anglo-Saxon Rebrie. G. B. B²² under Jan 1st indicates that the text to the 22nd Hom. of Bede is. Luke II. 21. Such of course is the case with A (I. 90) E. R., but P. E. has a different text. Easter has been placed at March 25th.

Rubrics to the Anglo Saxon Gospels.

- Dec. 24th Midwinter Mass Even Dec. 25th Edda Mass-day
 208f. Matt. I, 18 f. 223 Matt. II, 13
 B⁵⁰ W⁸⁹ E. (Christmas Day) B³⁶ A (I. 16) > Matt. II, 1-15; E, P, R.
- Dec. 25th Midwinter Mass Night Dec. 31st Mass-day of St.
 208f. for the first Mass. Silvester and other Confessors.
 Luke II, 1 Matt. XXV, 14.
- E⁸ B⁴⁴ (In Gallie Cantu Nat. Dom) E⁴ (Matt XXV, 14-30).
 B⁴⁵ (In Aurora Luke II, 15) B⁴⁶ Dec, 31st Sunday between Mid-
 (Ad summam missam John. 12) wint's Massdays 12th Day.
 A (I, 28) W⁹⁰ R (Midnight), L. Luke II, 33.
- Dec. 26th St Stephen's Mass day W⁹⁴ (6th Day after Xmas) R. L.
 Math. XXIII, 34 Jan. 1st 8th Mass-day to Midwinter
 W⁹¹ P. E. R. 224f. Luke II, 21.
- Dec. 27th St John the Evangelist B²² A (I. 90) W⁹⁵ (New Year's
 Mass day. day) E. R. P. E. L. II, 15-21) L.
- John XXI, 19 Jan 5th 12th Even-
 B³⁶ W⁹² (f. XXI, 15) E. P. E. R. 237f. Matt II, 19
 W⁹⁰ (Sign of Epiphany)

Jan 6th 12th Day

Matt II. 1

L¹⁰ B³⁷ (John I. 29 Matt. III. 13

Mark I. 9 Luke III. 21) A (I. 104)

W⁹⁷ of ^{XV} P. E. R. L.

Jan 14th Sunday 2nd week

after Epiphany.

John II. 1

B¹⁸ A (II. 55) W³³ P. E. R. L.

Jan 21st 3rd Sunday over Epiphany.

Jan 10th Wednesday over 12th Day.

Matt VII. 28

Matt III. 13.

A (I. 120) W³⁴ P. E. R. L. Matt VIII.

Jan 12th Friday over 12th Day Jan 21st St. Agnes Mass.

Matt IV. 12.

Matt XVII. 44.

Friday 1st week after

L¹¹⁻¹² (Matt. VIII. 41-52, XXV 1-13)

"Epiphania Domini" Jan 21st "Dys seal on fore

John VII. 27 2398. Sundaye Je man

Jan 13th "Dys gebyrad on fore

belyst Alleluia (A.)

VIII dueg Godes Aetwode⁴⁵⁴

Matt XX. 1.

John I. 29.

L¹⁷ A (II. 72) W⁹⁷ P. E. R. L.

B²³ (John I. 29, Matt III. 13 Jan 26th Friday 3rd week over

Mark I. 9 Luke III. 21) W³⁰ (Sun.

12th Day

day within Octaves of Epiphany)

Matt. IV. 23.

W³¹ (Oct. of Epiphany Matt III. 13)

W³¹ (3rd Friday after Oct. Epiph.)

Feb 12th, "Monandaeg on Feb. 19th, Monday 2nd Lenten Week.

forman faesten daeg John VIII. 21

Matt. XXV. 31 Mr. 154.

B⁵³ (John II, 12) Mr. 148 Feb. 21st Wednesday 2nd Lenten Week.

Feb. 14th Wednesday 1st Lenten Week Matt. XX. 17.

Matt. XII. 135 Mr. 150

Mr. 150.

Feb. 22nd Thursday 2nd Lenten Week.

Feb. 18th Thursday 1st Lenten Week John. V. 30.

John V. 1 Mr. 157

Mr. 151

Feb 24th Saturday 2nd Lenten Week.

1st Thursday in Lent Luke XV. 11

Matt. XVI. 21. Mr. 159

Feb. 16th Friday 1st Lenten Week Feb 23rd Friday 2nd Lenten Week

John V. 1 Matt. XXI. 33

B⁵⁴ (In Quadragesima) Mr. 152 Mr. 158.

Feb 17th Saturday 1st Lenten Week Feb 25th 3rd Sunday in Lent

Matt. XVI. 28 Luke XI. 14. Matt. XII. 22.

Mr. 153 (Matt. XVI. 1) B¹⁹ (Luke XI. 14, Matt IX. 32)

"Saeterrdaeg on fuere Mark III. 22) B⁵² (John VIII. 1)
forman faesten wiken Mark IX. 2 Mr. 152 P. E. & R. L. (Luke XI. 14).

Feb. 27th Tuesday 3^d Lenten Wk. Mar 4th Med-Lenten Sunday

Math. XVIII, 15. p. 258f.

John VI, 1

yr¹⁶¹.

B²⁰ A(I-180) yr⁴³ P.C. R. L.

Feb. 28th 3^d Wednesday in Lent Mar 5th Monday 4th Lenten Wk.

Math. XV, 1 p. 258f.
Wednesday 3^d Lenten Wk.

John II, 12

yr¹⁶⁶.

Mark VIII, 1 Mar. 6th Tuesday Med-Lenten Wk

yr¹⁶².

John VII, 14

Mar. 1st 3^d Thursday in Lent

yr¹⁶⁷

(and to Pentecost on Saturday) Mar 7th Wednesday "Myd Faestere

Luke IV, 38.

wreun" (A)

yr¹⁶³ (John VI, 27).

John IX, 1

Mar. 2nd Friday 3^d Lenten Wk.

yr¹⁶⁸

John IX, 16. Mar. 8th Thursday 4th Lenten Wk

yr¹⁶⁴ (John IV, 4).

John V, 17

Mar. 3^d One day before

yr¹⁶⁹.

p. 258f. Myd. Faestere.

Mar. 9th Friday "Myd. Faestere

John VIII, 1

wreun" (A)

yr¹⁶⁰

yr¹⁷⁰

Mar. 10th Saturday "Myo-facile"

Luke VI, 42 Matt VII, 18; W²³³ Luke IX, 1

wean" (A)

Mar. 15th Thursday 5th Week in Lent.

John VIII, 12

John VII, 40

W¹⁷¹.

W¹⁷⁵.

Mar. 11th Sunday 5th Week in Lent Mar. 16th Two days before Palm

p. 259f.

John VIII, 46.

Sunday.

G¹⁵ (Dominica in Passione) W⁴⁴ P.E.R.L.

John XI, 47

Mar. 12th St. Gregory's Massday.

W¹⁷⁶ (John XI, 47) Usmann III, 67.

p. 260f.

Luke XIX, 12. Mar. 17th One day before Palm Sunday.

Mar. 12th Monday of 5th Week in Lent.

John VI, 53.

(A)

John VII, 32

W¹⁷⁷ (John VI, 54)

W¹⁷².

Mar. 18th Palm Sunday.

Mar. 13th Tuesday 5th Week in Lent. p. 261f.

Matt XXVI, 2

John VII, 1

W⁴⁵ (Matt XXVII, 62) P.E. (Matt.

W¹⁷³.

XXVII, 1-54) R (Matt XXVIII, XXVIII)

Mar. 14th Wednesday 5th Lenten Week

(4 weeks before Midwinter)

and to Cyric-halqungum Mar. 18th and Palm Sunday-

p. 321f.

John IX, 22

Luke XIX, 29

W¹⁷⁴ (Wed. 5th L. Wk.) . 3³¹

A (I, 206; II, 240).

(Dedication Colesme; cf. B⁴²)

Mar. 19th Monday Palm Week. Mar. 24th Easter Even.

John XII, 1 p. 267f. Matt. XXVIII, 1
 B⁴³ Tr¹⁷⁸ (XII, 4) S. Y. H. R. L. B⁴ (Matt. XXVIII, 1; Luke XXIV, 1; J. XX, 1)
 P. E. (Matt. XXIV, 1-72) Tr¹⁸¹ R. E. P. E. (Matt. XXVIII, 57-66)

Mar. 20th Tuesday Palm Week. Mar. 25th Easter Day.

Mark XIV, 1 John XII, 24 p. 269f. Mark XVI, 47; XVII.
 R. L. P. E. (Mark XVI, 1-39) J. (Matt. XVI, 1-17) L. (I, 220)

Mar. 21st Wednesday Palm Week.

Luke XXII, 1 Matt. XXVI, 62f) Tr⁴⁶ (Matt.
 P. E. R. L. (Luke XXII, 1-XXIII, 42) XXVIII, 1) R. L. (Mark XVI, 1-7)
 P. E. (John XX, 1-10)

Mar. 22nd Thursday before Easter. Mar. 26th 2nd Easter Day.

p. 262f. John XIII, 1 Luke XXIV, 13.
 B⁵⁹ (In Cena Domini) O. J. ^{XXIV} J. (13-35); A. (II, 282); Tr¹⁸² L.
 R. Lut. Tr¹⁷⁹ (John XVIII, 1) XXIV, 1f.). P. E. R. L.

P. E. (Luke XXIII, 1-49). Mar. 27th 3rd Easter Day.

March 23rd "Des Passio gebeyrat."

p. 264f. on Langa Frige-day

John XVIII, 1 Luke XXIV, 36.
 P. E. R.

R. & L. J. (John XVIII, 1-XX, 42) Mar. 28th Wednesday Easter Week.

Tr¹⁸⁰ (XVIII ult. & XIX) P. E. J. XVIII, 1-37. J. & A. (II, 289), Tr¹⁸⁴ John XXI, 1

Mar. 29th Thursday Easter Week April 8th Sunday 2 weeks over Easter

John XX, 11.

John XVI, 16.

L¹³ (11-18). W¹⁸⁰.

B¹

Mar. 30th Friday Easter Week.

Sunday, 14 nights after

Matth. XXVIII, 16

upborn Easter

B⁶. W¹⁸⁰.

John IX, 11.

Mar. 31st Saturday Easter Week

L¹⁴ (11-16) A (I, 238 f) W¹⁸

John XX, 1

P. E. R. L.

L²² W¹⁸⁷.

April 18th Wednesday 3rd week

April 1st Seven nights over Easter.

over Easter

John XX, 19

John III, 25.

L²⁶ (in letters Puschke) April 2nd Sunday + 1st week

A (I, 230). W⁴⁷. P. E. R. L.

after Easter. A (in Marshall)

April 4th Wednesday 2nd Easter Week

John XVI, 5.

Mark XVI, 9.

B² (3rd Sdy. after Easter).

W¹⁸⁸.

W⁵⁰ P. E. R. L. Cf. f.

April 6th Friday 2nd Easter Week.

+ 1st Sunday after Easter

Matth IX, 14. Mult. XXVIII, 8

John XVI, 23.

W¹⁹¹.

B³ W⁵¹ P. E. R. L. (5th Sunday).

I Scheller would read 3rd

April 23rd Wednesday 4th week

after Easter.

John XVII, 11

17th 194.

B³⁶ (En. Let map) Luke XI, 9.

A. I. 238^{XIX}. Tuesd. Let Map. L² XI, 2;

cf. A. II, 314, 332, 348 no text -

May 2nd "On Wednesday on faere

April 27th Friday 4th week after Easter. Gang-wuon to sam vigitan

Easter

John XVII, 1

John XIII, 33.

A. II. 300 17th 197

April 28th Mass of St. Vitales May 3rd "Thursday within

John XV, 1 p. 298⁴ - Gang-week"

May 1st Mass of Philip & James.

Mark III, 14.

John XVI, 1

L²⁹ (En Ascensio Dñi). B⁵⁷

A. II, 244^{no} (part) 17¹⁰³ 08 R.

(Luke XXIV, 44) O. G. (L. III, 16)

17¹⁰³ 08 R.

May 2nd To Gangdagon

17¹⁰⁴ 08. R. L.

May 6th Sunday after "Ascensio Dñi"

April 30th

May 1st To Gangdagon faeqe

John XV, 26.

1. 2844.

tuergen dagas.

17⁵² P. G. R. L.

May 9th Wednesday after "Ascensio Dñi"

B⁷ (En Letania Majora

John XV, 7.

et minore) Luke XI, 5 Matt VIII

May 12th Pentecost Mass Even May 17th Thursday Pentecost week

299f.

John XIV. 15.

Luke IX. 1

B⁷ (In fest. S. Pent.). P.E. (us.

6.
17²⁰³.

Whit Sunday (evening) John XV. 10-31. May 18th Friday Pentecost week.

17¹⁹⁹ (Vigil of Whitsunday).

17²⁰⁴

Luke IX. 17

May 15th Pentecost Mass day

Friday Pentecost week

p. 299f.

John XIV. 23. p. 303f. "To Jam ynsbrené".

G. M.⁵³ R. L.

Luke VIII. 40.

May 17th 2nd Mass. day in Pentecost May 19th Saturday Pentecost week

John III. 16. p. 303f. "To Jam ynsbrené".

P.E. R. L. 17²⁰⁰.

Matt. XX. 19.

May 18th Tuesday Pentecost week.

17²⁰⁵ (Trinity Eve) L. IV. 38

John IX. 1 p. 280f. (Over Easter's fare road)

17²⁰¹ P.E. R.

May 20th and over Pent. on 1st Sunday.

May 16th Wednesday Pentecost week

John III. 1.

p. 300 "To Jam ynsbrené"

17⁵⁷ (Trinity Sunday)

Luke IX. 12 John VI. 44

P.E. L. R. (Matt. XXVIII. 18)

17²⁰²

May 23rd Wednesday over Pentecost

Luke XX. 27.

May 25th Friday over Pentecost June 10th 4th Sunday over Pentecost

Luke XII. 11.

Matt. V. 20; VII. 1. Luke XVI. 1

May 27th 2nd Sunday over Pentecost

Le (I. 338) ^{XXI} Tr.³ P. E. L. > Luke XVI. 1.

Luke XVI. 19 June 13th 4th Friday over Pentecost

^{36, 40.} G (Luke XIV. 16-24; XVI. 19-31)

Mark XI. 11.

^{XXIII.} A. (I. 328) Tr.¹ P. E. L. R. June 17th 5th Sunday over Pentecost

May 30th 2nd Wednesday over Pentecost.

Luke VI. 36.

Matt. V. 17.

^{XXV} Co. (II. 394) Luke VIII. 1. Tr.⁴ P. E. L.

Tr.²⁰⁷ (1st Wedn. after Corpus Christi)

R (Matt. V. 20-24).

June 1st 2nd Tuesday over Pentecost June 20th 4th Wednesday 5th week

Luke XVII. 1

over Pentecost.

June 3rd 3rd Sunday over Pentecost

Matt. XXI. 23.

Luke XIV. 16

Tr.²¹¹ (5th Wed. over Trinity) L. VIII. 22.

³⁷ R (Luke XV. 1-10). A (II. 370) June 22nd Friday 5th week over

Tr.² P. E. L.

Pentecost.

June 6th 4th Wednesday 3rd week

Matt. XVII. 10

over Pentecost

June 23rd 1st Mid. summer Mass Even.

Matt. V. 23. p. 307f.

Luke I. 1

Tr.²⁰⁹ (5th Wed. over Corp. Ch.)

B⁹ and Tr.¹⁰⁵ (Luke 1-5). A (I. 350)

^{38. Ann. 1.0} Nativity St. John. Baptist.

June 24th Wind-summer Mass-day June 24th St. Peter's Mass. day.

p. 307f. Luke I, 57. p. 309f. Mark VIII, 27. Matt XVI, 13.

B³² (Luke I, 57): B²⁹ (Matt XVI, 13) S²⁷ (Matt XVI, 13, Mark VIII, 27

Mark XVI, 14, Luke IX, 1). W¹⁰⁶

Luke IX, 8) - Mass of Peter & Paul

E. P. E. R.

A. I. 364 (Passion Peter & Paul) E. P. E. R.

June 24th 6th Sunday over Pentecost (June 30th) St. Paul's Mass day

Luke V, 1 Mark 21st and St. Benedict's

B¹⁰ W¹⁰ P. E. L. R. (Mark VIII, 1) p. 309f.

Matt. XIX, 27

June 27th Wednesday 6th Week over

B²⁵ (Matt XIX, 27 Mark VIII, 27)

Pentecost

Luke IX, 18) A. I. 392 (St Paul)

Matt. XI, 25 July 4th 7th Week over Pentecost

W¹¹² (Mark I, 17)

Matt. V, 20

June 29th Friday 6th Week over

W⁶ P. E. R. (Matt VII, 13)

Pentecost

July 4th Wednesday 7th Week

Matt. X, 10.

over (Pentecost)

June 28th St. Peter's Mass even

Mark I, 1

John XXI, 13

W²¹³ Matt XII, 1.

B²⁶ W¹⁰⁷ (Vigils of Peter July 6th Friday 7th Week over Pent.

& Paul).

Mark I, 1.

July 6th "in octaves of Pentecost" July 25th Sunday 4th wk. over Pent.

Math. XIV, 22

Math. XXIII, 13

47th 110

July 2nd 10th 4th wk. over Pentecost

July 8th 8th wk. over Pentecost

Luke XVI, 10

Math. XV, 32 Mark VIII, 1 July 27th Friday 10th wk. over Pent.

Bth 11th P. & L. (1 Mark VIII, 1)

Luke XI, 37

R. (Luke XVI, 1-9)

July 29th 11th wk. over Pentecost

July 11th Wednesday 8th wk.

Luke XVII, 10; XIX, 41-

over Pentecost

XXXVIII
G. (Luke XVIII, 10). A (L. 40)

Math. XII, 1

11th P. & L. (Luke XIX, 41).

11th (8th Mo. after Trin) Mark IX, 38.

R. (Mark XII, 31).

July 13th Friday 8th wk. over Pent. Aug 7th Wednesday 11th wk.

Math. XII, 1

over Pentecost. (in Marshall)

July 18th 9th wk. over Pentecost

Luke XXI, 20

Math. VII, 18; Aug 3rd Friday 11th wk. over Pent.

47th
A. II, 404. 11th P. & L.

Luke XXI, 34

July 15th Wednesday 4th wk. Aug 8th Wednesday 11th wk. over Pent.

over Pent.

Math. XII, 30

Mark IX, 38

11th Luke XXI, 10.

Aug. 10th, Friday 12th wk. over Pent. Aug. 22nd, Wednesday 14th wk. over Pent.

Mark XII, 28.

Matt XII-14

Aug. 10th St. Lawrence's Mass day

Tr²¹⁸ (13th Week over Trin)

Matt. XVII, 24 Aug 28th St Augustine and St

Augustine 15th Week over (Pentecost)

Thomas' Mass.

Mark VII, 31.

Luke XIV, 28.

B³⁸ W¹² P.E. L.

Ro (L. XVII, 11) Aug. 29th "Innans Fraerfeste" at

Aug 15th Wedn. 13th wk. over Pent.

St. John's Mass.

→ Matt. IX, 27

Mark VI, 17.

Aug 15th Assumption of St. Mary

Tr¹¹⁶ (Retreading of John Bapt.)

(and Saturdays "be Maria") Aug 29th Wednesday 15th wk. over Pent.

Luke IX, 38

Mark I, 40.

Co (II, 438). Tr¹¹⁴. Of^{XXIV} Ro. Sept 2nd 16th Week over Pentecost

Aug 17th Friday 12th wk. over Pent.

Luke XVII, 11.

Mark XII, 28.

Co (II, 460)

Aug. 14th 14th wk over Pentecost Sept. 5th Wedn. 10th wk. over (Pentecost)

Luke IX, 23.

(and Friday in "Eys. wecan")

B¹² (Matt. XV) Of^{XXIX} W¹³ P.E. L.

Matt I, 31, 43.

Ro. (Matt VI, 24-33).

Sept 2nd, 16th Sunday over Pent. Sept 18th To the Embers within

Math. VI, 24. f. 303 f. Harvest on Saturday.

W¹⁵ P.E. L. R. (Luke XIV, 1-11)

Luke XVIII, 6

Sept 9th, 17th Sunday over Pentecost

f. 1st 1st 202

Luke VII, 11 Sept 20th St. Matthew's Mass even

B¹⁴ A. (I, 490) W¹⁶ P.E. L.

Richard IX, 9.

R. (Math XXII, 35)

B³⁰ (Math IX, 9 Mark II, 142

Sept 12th Wednesday at fast

Luke V, 27) A (II, 468

f. 303 f. before Harvest Equinox.

W¹⁹ (Vigil) Luke V, 27. W²⁰

Math XVII, 14

(Massday) Math. IX, 9. E. P.E. R.

To the Embers within Sept 23rd 19th week over Pentecost

f. 303 f.

Harvest on Wednesday

Luke XIV, 1

Mark IX, 17

P.E. W¹⁵ & L. (Math XXII

W²³⁰.

, 34) 46) R. (Math. XXII 1-14)

Sept 14th To the Embers within Sept 21st St. Hilary's Mass day.

f. 303 f. Harvest on Friday. f. 311 f.

Math XVIII, 1

Luke VII-36

A (I, 510), W¹² P.E. R.

f. 33 W²³¹.

Sept 30th Sunday 20th week over Pent.

(not in Remble) Math IX, 1

W⁹ P.E. L.

R. (John IV 46)

Oct 7th, Over Pentecost on Nov 25th 4 weeks before Midwinter
1st week on Sunday: 3:30th (and Prime Sunday)

John IV, 46

Luke XIX, 29

^{xxxv}
A (I, 520) & Tr²⁰ P.C. & L. (Math.

4 weeks before Midwinter

XXII, 1) R. (Math XVIII, 23-25)

(^{in Marshall}
^{not}
in Remble) Math XXI, 1

Oct. 19th Friday 22nd week over Pent.

Tr²⁶ P.C. (1st Sdy in Adv.)

Math VIII, 14

^{LXXIX}
O.C. R. & L. (Luke XXI, 25)

Oct. 21st 23rd week over Pentecost

4 weeks before Midwinter

Math XVIII, 23; XXII, 15

A. Mark XI, 1

Tr²² P.C. & L. (Math XVIII, 23) Nov. 29th St. Andrew's Mass. Even.

R. (Math IX, 18-26)

John I, 35

Oct 28th 24th week over Pentecost

Tr⁸⁰ John I, 29

Mark XII, 13, Nov. 30th St Andrew's Mass day.

Tr²³ P.C. & L. (Math XXII, 15)

Math IV, 18

Nov. 1st All Saints' Mass.

^{xxxviii}
J. A (I, 5070) Tr⁸¹ R. P.C.

63118

Math V, 1

B³⁴ (John I, 29)

A (I, 548), Tr¹²⁰ P.C. R. Dec. 3rd Wednesday 3rd wk. before Midwinter

^{xxxvi}
Nov 4th Sunday 25th wk. over Pent.

Math IX, 18

Math III, 1
Tr¹²³ (1st Friday in Adv.)

Tr²⁴ P.C. L.

Dec 7th 5 Three weeks before
midwinter on Monday

John I, 18. Dec 23^d
B⁷⁹(-) W²⁷(2nd Sdy in Adv)

Dec 16th Week before Midwinter
Matt. XI, 2.

L⁶ P. & L (3^d Sdy in Advent)

Dec. 14th "Dis seal on Wednesday
to þam ymbrene aer
myddan-wintre"

Luke I-26

W²⁸(3rd Wrsdy in Adv) L. I. 39.

Dec 21st "Frigedæg to þam
yleam faestene

Luke I. 4.

Dec. 22^d Dis gebyraf on
þ. 316f. Sæternedæg to æw-
-faestene aer myddan
wintre
Luke III. 1

G²⁰ (Substito meat. comp.
ante Nat & Li) L. III. 1

Sunday before Midwinter
John I, 19.

L⁷ W²⁹ P. & L (4th Sunday
in Advent) Ro. (Luke III, 1-6).

Generat.

Mass of one Apostle
Luke X, 1

A. (II. 520) no text. Durham

Ritual. 81 (Vigils) no text

Apostles' Mass days-

John XV. 12, 17

A (II. 528) En Natale

(Communio apostolorum L. I. 1

A. Confessor's Mass day

Matt. IX. 26

A (II. 548) En Natale

unius Confessoris no text

D. R. 88, 159 no text

Mass day of many

Lessons

Luke XII, 35 Matt. XXIV, 4

17⁸² (L. XII, 35)

A Martyr's Mass day

Matt X, 37

Dur. Rit, 84 In Vigilia

various Martyrs o text.

Mass. day of many Martyrs.

Matt X, 16

A. II. 588* D. R. pp. 92-162 no text

Women Saints Mass day

Matt XXI, 1

^{XLIV}
A. II. 562 (In Natale

SS. Virginum, no

text -

Midwinter.

I have followed Bouterwek, in beginning my Notes to the Rubrics at Midwinter, because that was regarded by many of the Anglo Saxons as the proper beginning of the year and because it serves to introduce other dates (8th Mass Day to Midwinter, 12th Even. 12th Day) that would not otherwise be understood.

Bede 'De Temp. Ratione' II. (Giles II. 178) tells us; "Inuehebant (i.e. antiqui Anglorum Populi) ab octavo Calendarum Januariarum die, ubi nunc placet Domini celebrare. Et ipsam noctem nunc uobis sacrosanctam tunc gentile uocabulo Modranicht, i.e. est, niatrum noctem. Appellabant ab eausam, ut suspicamus, ceremoniarum quas in eo pervigiles agebant. Hickes 'Ant. Lit. Sept' I, 209. would explain this; 'Modranicht uel Modrericht i.e. parens aliarum noctium' Grimm 'Scut. Myth.' 753 accepts Bede's

explanations but suggests in a note that "modre'necht" might have "Muntere Nacht" (watchful night). Bouterwek (Gloss. to Baedron s.v. Nict) shares Hekes view, that it was called mother-night because with it the nights (days) of the new year began. Kluge. 'Etym. Wörtl.' s.v. Wehen renders it "der Mütter Nächte"¹

Elton, 'Origins of Engl. Myth' 287, 276 shows how universal was this belief in the mothers among Germanic peoples and cites Wright 'Roman Celt & Saxon' 347, Keyser, 'Antiqu. Septentr.' 309, Olaus Magnus 'De Gent. Septentr.' III. c. 9.

In spite of his knowledge of the "mothers" myth, Elton thinks that "modre'necht" was so called because "the women took part in a nocturnal watch." This is on a par with Turner's suggestion 'Hist of Engl. Sax' (1836) I, 233, that the night received its name from the worship of the Sun as a female deity.

¹ noch mythologie 884 Pauls Jr. I, 1126 says - Ein wort das auf die benennung der Matrone hinweist, germanischer Ursprunges der wtr. diser benennt: es sind die Nächte die den weiblichen Schutzgeistern den seelen Verstorbenen geweiht sind!

No one has however alluded in this connection to the well known lines of Goethe - Faust II. 5:
 "Ingen entlock ich höheres Geheimnis;
 Göttern thronen hier in Einsamkeit
 in sie kein Ort, noch weniger eine Zeit
 Von ihnen sprechen ist Verlegenheit -
 Die mütter sind es."

Faust (aufgeschreckt)

"Mütter"

Meist. "Schaudert's dich?"

Faust "Die mütter! mütter - s'klingt so wunderbar"

Taylor (II. 380) shows in his note that Goethe had in mind this passage from Plutarch's 'Life of Marcellus': "In Sicily there is a town called Engyum, not indeed great, but very ancient and ennobled by the presence of the goddesses called the Mothers."

A comparison with the "Mothers" of Germanic mythology is interesting.

It will be better to consider the beginnings of the year under the 8th Mass Day to Midwinter (6)

The name midwinter cannot properly be understood without a discussion of the dates that marked the beginning of the seasons.

Pipers' discussion (Kalendarium, 84) does not exhaust the subject. The seasons are thus divided by Gaelic law:

7 th February	—	Beginning of Spring
9 th May	"	" Summer
7 th August	"	" Autumn
7 th November	"	" Winter

Cockayne's 'Shrine' has, as I have mentioned, (Bibliography) been accessible to me only in an incomplete form. Wantey's Catalogue 105-109, where the Menology is condensed gives this information:

9 th May	Summer Term.
7 th Nov.	Winter Term.

According to Byrtferth's 'Handboek' 91. Aug. VIII.
312. "Lengten Linnä" begins on VII. Id. Febr. (Feb. 7th)
harvest begins on id. Id. Aug. (Aug. 1st) and lasts
92 days. The first day of winter is therefore
vi Id. nov. (Nov. 7th). To the first day of summer
he gives no clue.

Sp. Et. 1220. "Præterea Linnæus agens
notat VI. martii. vel Summeris cyme.
On maias Kalendas."

This apparent discrepancy is easily explained. ^{Stans}
Kalendas is used broadly,¹ and implies V. Nonas
(Evenskude² 84): of Bede.

Kal. Bod. Cott. Tit. D. XXVII and Vitell. E. XVII
(cited Piken, 74 p.) prove by the two dates
given for the beginning of the seasons,
that the Spanish method (cited, De nat
Rerum³ c. 7, § 5.) and the Julian one were both
well known. Durand VIII, 3, 21, p. 311. is a
witness to the Spanish use in his day -
¹ Broad use of Kalends - Pen. Eccl. Add 21, Th. p. 391.

Festum Elemeritis (now 25th) *Hyems caput est Orientis*
Cedit Hyems retro, cathedrato sermone Petro (Feb. 22)
Perfugat Urbanus (May 25th), *Aestate Symphorianus* (Aug. 13)
Solstices and Equinoxes.

Midwinter was regarded by many as the day of the Winter Solstice, just as the summer was to them the time of the Summer Solstice. This was strictly according to Roman custom.

<i>Bruma</i>	<i>Dec. 25th</i>		<i>Solstitium</i>	<i>June 24th</i>
<i>Aequinoctium Verum</i>	<i>Mar. 25th</i>		<i>Aequus. Autumn.</i>	<i>Sept. 24th</i>

Aetfric Homilies Th. I. 386. (John-Baptist's Day)

"His butan getaenunge þæt ðæs bydeles aennys-
 mys on ðære tide wæs gefremod ðe se worold-
 lica dæg eorwigende bið, and on Dryhtnes
 aennest gebyrd-tide wearde bið." This
 is taken from St. Augustine Homily 287 (Annotated
 Prayer Book p. 333).

'Book of Martyrs' (Mansley 107, Shrine —) gives

under June 24th "Solstitia Saet is on uregebede,
 sungite. Bouterwek in his Notes to Caelen-
 -wilde (p. 37) shows that "Solstitium hiemale
 secundum quosdam" is mentioned in the
 Ephemeris of Bede under Dec. 24th; Cf. Bede
 'De Temp.' c. VIII (Giles VI, 126) "Solstitia et Aequinoctia
 bina putantur VIII kalendas Januarii et Julii
 Aprilisque et Octobris" He mentions, however
 both ancient and modern reckoning under
 'De Temp. Rat.' c. 30, and makes the last rest
 upon the Vernal Equinox.

Bede's 'Mr. Pop. Science' 10 According to the testimony
 of Orientals and Egyptians "Lententia annuunt
 is geuistice on duodecima Kl. Aprilis & is on
 Sc. Benedictus maesse daeye x x x Eae Sa oðre þree
 tida & is se summerica, sumsted, se winterlica,
 seo haerfestlice gmuht synt to smetterenne
 in seolde annuunt & se ægh! & se smetterenne
 ge haaldenne aer þan octava Kl."

Byrtkferth, *Cinglu VIII*, 249, 15; 311, 28 gives Solstices and Equinoxes according to modern reckoning on "duodecima kl." In the *Horatogium* (given p.) the Equinoxes are placed at March 21st and September 20th. Piper p. 83 shows how much other calendars and menologies varied in this respect.

That the Solstices and Equinoxes dates were uncertain in the 13th Century, is proved by Orm (*Whetoe*, I, 64 l. 1916) who speaking of Yule tide says -

"E þatt dagg, þeginneþ us
þe dagges liht so waxenn"

Solstices and Equinoxes subdivided men seasons into two divisions
A.D. Chronicle 895 A on foran winter, B.C. on
Læwerdne winter B.C. 913 On forewardne
summer, on urewardne lærvest. Ðas gne gear
on ure midre winter 7 þy icæn gear foran to
midðan wintre. A. 923. On ure lærvest

Length of Midwinter.

The Midwinter tide closed legally on
12th Day.

Aelfred V. 43. Sch. 96. "Callum fridum mannum fas
dagas æm forglæne æfter secum mannum
and eare wyrhtum XII, dagas on Gylthol."

Lockayne Leechdoms III, 164. "Hæn se 3ð ymb drihtnes
gebyrd ymb þa XII riht his tide."

U.S. Chron. C. 1016 Th. p. 277 "Linnan faere midwin-
-ter tide ... þa æfter þat tide" D. 1053 Th. 320

"Hit wæs se micla wind on Thomas mæsse
riht 7 eas [eall] þa midewinter." These
show that it was a period of some duration.

U.S. Chron. A° 878 Th. 147. "On mednewinter
ofer twelftan riht", would indicated that
the Christmas season lasted longer than
twelve days. This view can be strongly supported
'Canons of Aelfric' Th. 480 "and faeste ule
man twelf monað æfter forglæde ealra

fram Eastren of Pentecosten; eft fram midðan
wintra of seofon riht ofer twelftan dæg." 217
Can I. 16, 1 Sch. 264. "And se þearf man na faesten
x x x of midðan wintre of octaves Epiphaniæ
æt is seofon riht ofer twelftan mæssedæg
Cf. Æthelred V. 18; Schmid 224; VI. 25, Sch. 230.

Midwinter or rather the Christmas season
lasted 20 days. This corresponds to the
20 days of Christmas cited Hazlett, Hampson,

Joannes Belethus writing at Paris in 1160
(Durand. p. 338 c. 56) calls the time between
Christmas and the Octaves of Epiphany
"Tempus gaudii, tempus regressionis". The
Anglo-Saxons could have exceedingly easily
the same expression.

The midwinter time could however
be confined to a week: where Schmid's text,
Æthelred V. 18, p. 224, reads "of octabas Epiphaniæ"
Variant D has; "XIII riht ofer midðan wintres-

tid". This would be perfectly correct if we suppose mid-winter to end at the close of the week of Shrove.

Guete und Guete Feast—

In Anglo-Saxon texts Gueter Feast is often used for the date of the Nativity—
 Lavinie 29, 26 aeretan Geateldæg; 47, 13 On
 þam winterum Geateldæg; 82, 11 aer Gueterum.

Bede. Ecc. Hist. IV, 19 Ðy twetftan dæge after Geochas
Leas of Aelfric I 85 Th. 29 Schm. 74 Gehtot (Cod.
 B. 11. 2. 10, but on margin of M. Geatot); Aelfric
 V, 48 Th. 40, Schm. 96 Gehtot (M. Gehtot).

The etymology of the word has never been definitely settled at least a dozen etymologies varying in degrees of improbability have been suggested. Miss Elstob (notably on Gregory p 29 appendix) follows the best Antiquarians of her time in deriving it from ol (ale). I in Got, see SimEri).

as ge and gi in Gotal are presumed to make
it complete" Miss Estlin might have noted
that the i or ge- will serve as an ale. multiplicative
The connection with uo. is advanced by uo.
"Antiquarian Repository" Ed. 1807 1, 69 cites Hazlitt 'Pop.
Ant.' I, 186. A paper by John Pottinyl read
before Society of Antiquities Feb. 26th 1761 (Archaeologia
1773 p 60) connects Gule with Gule of August
and traces it to German, i.e. time, the word for
years in the Celtic language.
of Grimm's Glossary into all Gule.

One of the commonest etymologies
was that which connected Gotal with
Gonnet (wheel), it being long the custom
to run a wheel at the time of the summer
Solstice to signify that the Sun had reached
the highest time of his course of ascent.
'Rational' VII, 14 Beletius 'Rat.' p 365, c 17. The
Solstice wheel rolling is described German.

'Teut. Myth.' 617-624. Gummere 'Germanic Origins' 406.

Compare with this the explanation of the Anglo-Saxons themselves. See 'Teut. Myth.' 21

(Giles VI, 178) "Menses Guele a conversione volis
in auctum esse, cum cum eorum, cum
cedit alius subsequitur nomen accedunt"

This is reproduced in Anglo Saxon, "Shrine" 53.
23 26

See 'Calendwilde' 220-221 and. Bousterwek's Note -

Grimm 'Teut. Myth.' 702 declares "That if O. N.
Gut and Dun gut are to be connected with
Guelat. the two forms must have parted com-
pany very early supposing Gothic Guelis to be cognate."

an explanation that holds equally good
for Gut & Gut Germanic. This view, given by
Fick (Edg 4rb. VII, 245) who connects Guele with
Gydan- sceth yta- Germ. jolen, johlen etc -

This has been accepted by Kluge - H.S. 74p 35. Skeat
'German Diet' a more recent explanation is that Guele

Prok. "Mythology" 284 Paul's 'Grundriss I, 1123' says -

zusaammen mit ays. geðhát, geðhát (Kluge-
Englische Studien IX, 311), das mit ays. ^þgeðhát
zurückgeht und dasselbe wie lat. 'gaudent' ist.
(Briggs Ant. f. n. Fst. IV, 138).

one who desires to multiply his ethnology
should consult. Thre 'Scio-Goth. Gloss.' 1002 & 1010
Hicks 'Ant. Lit. Sept' I, 211-212 Marsh. 'Notes to
Yulet 200-201 and a 'Gothic Ant. - Daring Gull's
'Scenes and Sagas of Ancient Iceland' 203.

For an elaborate description of midwinter
festivities among the heathen Saxons, vide
'Glossary of Cleveland Dialect' (J. C. Atkinson
London 1868) 588, s.v Yule Cake - cited Hazlett.
Cf. Grimm Teut. Myth. 702 "Yule"; 15, 215, 1240
'Yule bear', 62, 64, 'Yule fire'. The tradition
of Yule as a "Totenfest" is discussed by Moth.
(u. a. o.)

For a description of the German 'Sinterbrunnen'

Libertas of Beletius 'Nat.' p. 359 The Christian
 observances of Greek and Roman are described;
 Theodore 'Penitential' ~~xxxviii~~ Th. p. 299 Canons
 of Ecgbert 37 Note 6. Th. p. 358 "On þam aerran
 dæge æt geolum. [y. middan-winter] æt
 ðæs wintres mæsse bið gesungen. Two
 gecorðað Romani, Grecas to ælfenne, þonne
 æfen bið gesungen; mæsse þonne foð hiton^{re}.

For mid-winter church and monks to
 observe among the Anglo-Saxons, cf. 'Con-
 cordia' (Log) c. III p. 490.

The Anglo-Saxon Laws direct a due
 observance of Christmas as an extreme index.

Moore (p. 1120) has pointed out that
 in the early German "every day of year
 was full of importance for weather and
 fate, every dream was fulfilled" traces
 of this are found among the Anglo-Saxons.
 Lechdoms III 162, 24; 166, 16 —

It is not necessary to add any examples of "Midwinter" or its synonyms "Christmas" & "The Nativity" to those cited by Bouterwek. 'Lucinducis' 38.

On Bytla Maese daeg.

Cf. Durham Ritual p 47 "In Natale innocentium" and Cotton's notes on the same subject. 'Concordia' (Log.) 521 "Betwixt cithar mass daeg innocentium festivitatem et octabas Dñi". A.S. Chron., A. 963 On Eldamaesse daeg C. D. (1065) E. (1066) On Eldamaesse daeg^{E. daeg.} —

Mantrall's Note is grammatical p. 522. "He obiter notat Grammatici fide in hoc versiculo usurari pluraliter pro Pueros"

I might supplement this and call attention to Ms. Cott. Tib. A. III. fol. 30 b. (Leechdoms-III, 185) where the natural gender of "Gift" is so clearly masculine that it is opposed to maeden in about 30 cases.

"We are far on a shore, long as to land"

mythlic ys byrgan ild accenned wis, mihle
 zeap geasleg; maeden callswa"

cf. Ben Arq. Gt. 105; 14, 106; 11 Aldra, Pueri; Cf. "Dow-John"

Eighth. Mass-day to Midwinter Luke II. 21.

Apart from its importance as the
 festival of the nativity and the time of
 the Circumcision of the Lord. This date
 is worthy of consideration as the proper
 beginning of the Anglo-Saxon Civil Year.

The Anglo-Saxon Year had no less
 than four acknowledged beginnings, each
 of which I shall discuss at some length.

I Advent.

II Christmas.

III 8th Mass-day to Midwinter (Jan 1st).

IV XII Kalendas April - Vernal Equinox

I

This has but slight authority. Popen says,

p. 54. "It was not until after the conversion of the Normans that the beginning of the Christmas was placed definitely at the beginning of Advent." It should be noted however that many of the Anglo-Saxon lawyer-books began at Advent. Aelfric; Homilies Th. I, 100 "Summe were þenungþoe, onginnað on Adventum Domini. His þeah þæs forð þæs geares oðre eac on ðisum dæge his midranum geseade þeah þa we gerimbe on fiscra stowe weðraðon." The Normans, incidentally, had doubtless the same feeling with regard to their Mivats—

II

Very few Anglo-Saxon writers mention Christmas as the beginning of the year. It was however no unimportant factor in their reckoning.

Exline 29, 26 On þære forman dæge on

on gears. Suet is on some ancient geohelms
 call bristles for wurdias bristles uernedness

The Anglo Saxon Chronicle displays the
 tendency to begin the year at this date.
 The Chronology of the Annals has been
 discussed 'Monumenta Historica Britannica'
 (Chap. "Chronology of Medieval Historians"), Dissection
 of 'The Saxon Chronicle' (1800) and later introduction

it careful research has established for
 me somewhat more definite results. The
 following years show both by context & order
 of the Annals, definite signs of a Mid-winter
 beginning.

A^o 763, 827, 878, 891 (Change of hands in A prevents
 me from deducing any conclusions) A^o 913 B.C.

(Eusebius gears on upon midne winter; 744 clean
 gear foran to middan winter) A^o 963 A

1009-1010 (doubtful but point to Easter beginning)

1012, D, E, F. 1014 C, D, E, F. 1016 C, D, E, F. 1039 E.

1043-1053 (This is the most confused placed in the Chronicle, but E. differs from other Mss. in beginning at Easter) 1048-1048 (L. & F.) 1053 (L.) 1060 (L.) 1066 (E.) 1073 (L.) 1080 1090 E. & F. The *Westminster Annals* start at Easter. E. 1091, 1094 1096 (Jan 1st is here called "geares daeg") 1097 & - All *Peterborough Annals* (E.) begin at Christmas.

I would in reserve a more careful study of *Chronicle Chronology*, but the above examples will serve to show how prevalent was the Midwinter year-beginning. Cf. St. Albans *L'art de Vérifier les Dates* (v1 Paris 1848).

Watkins and notices in his Mss. that *John of Worcester*, *William of Malmesbury*, & *Henry of Huntingdon* all employ Christmas beginning, but for a full discussion of their usage cf. Chapin in 'Med. Hist. Brit.' above cited.

Confirmatory evidence presents itself.

The Anglo-Saxon Horology (supra, p. 1) begins at Christmas and ætfric's Homilies opens with the nativity.

Bede's evidence to the Lutheran German year beginning has been noted (p. 111).

The Galendawe begins the year on Jan 1st
 p. 5-7 — "On þy eahtrifan dæg-
 Hælend getræten, heofonrices weard.

Swa þa sýðfan tíð side herigeas
 folc unmaete, habbað foreweard gear.
 forðg se kaland, is cymed gefineged etc

Lockayne who must have read this very hurriedly bases upon it the statement that the year began on the Nativity (Sch. 34)

This beginning of the year, as we shall see more clearly when we come to IV was always acknowledged by the Anglo-Saxons under British

never received any sanction from the Church except as the Octave of Christmas and the Feast of the Circumcision.
See Huterus' mss.

although Jan 1st is recognized only once in the Chronicle as the beginning of the year, it is right to that time was firmly established and those who chose another date did so on religious grounds.

Id. r. r. 17, 10 in fine edition, which day bid fac mondes fruma pe man reuined januaris & is on una zedeode, se nefta zeola & bid se aeresta zeans monut mil romwarum 7 mid res-

1

Horstman "Lives of Saints" E. E. T. S 87

p 177 B. 28 f. 5.

"The furste feste pat in pe yere comez we cleopiez zeus dai

even now was celebrated

at Jan. 4, 1574 4220 etc. B. 28 f. 5.

Byrhtf. Anglia VIII, 305, 28 "Uerest we wistad
 for on Januarius forðon he is Leufodhedda
 7 eac þæs geares geordung. Sura be him
 cwaet sum gefungen wita; 'Januarius
 actus est eo quod comes et pater, unus.

In a doubtful work of Bede's 'De Temporibus
 Temperum' m. p. l. 90, 660 This etymology of
 January is given.

(P. 58) "Danne forme
 Anglia II, 369 (Vesp. D. 14 fol. 75 b.) "Danne forme
 gearas daeg byð Sundersdaeg etc."

As Aelfric said, Jan 1st was not a day
 of fasting in the Saxon Church in fact
 severe penalties were placed upon those ^{who} ~~to~~
 to celebrate it. Theodore Penitential (673) ~~xxvii~~,
 19. Th. p. 293. Qui observat divinos vel

prae cantatores - - - aut V Feriam honore
 suos vel natalibus parvis non facit
 - - - oron honorat, si clericus est, V annos

poenitent. tamen III annos poenitent.

This of course only alludes to absence of honor due to New Year's day. As Byngherth said Anglia, VIII, 305, 31 "De Januario Se forma daeg 7 eall se monð ys gethalgod mid Cristes gebýrd tide."

IV

Translate from Durand Rationalis VIII, 32 & 309. "Arabs and Egyptians begin year from September for the reasons that trees are said to have had fruit in the beginning of the world and this happens in September; Romans in January because a little before this the sun begins to approach to us; Jews from March because in this month the world was established and therefore it is said that the eightieth day was the "Primum dies Seculi." x x x certain moderns on account of reverence of the

Tavion compute the years from his nativity
 often from the conception of the virgin Mary.
 - - - The Annus Reformationis lasts from
 January to January."

Waterland's notes are full of interest in
 this connection, but are too long to receive
 citation.

The Anglo Saxons thought ^{it} worthy
 that the "Primum dies saccuti" or more
 particularly the fourth day was worthy
 of all honor, and seemed to prefer it in
 many cases to the civil year-beginning (Jan. 1st)

Cutler's *Formules* No. I. 100 "Rithestost tui gesut
 tui, was gewes angyren on Sam daga se
 getraef se se Aetnithiga Scyppend sunnan
 and moon, and eina tida angyren gealle
 tui is on sam daga se tui Ebrise folle hean
 gewes getel ongyrenad."

S.² Wright, *Englische* No. 277. Da Ebrisean

after þær feowertigðas monas þæs ærestan
menses (Lat. "mensis primi").

For further mention of the Equinox in
connection with the Creation, cf. *Script. Anglo-Sax.*
VIII, 309, 40; 310, 8.; 'Hexameron' (Norman) 8, 12, -
Douterwek 'Entendende' 5, 22, 'Ent. Lat.' VIII, 45,
C. Bauer mentions it in 'Traces of the Old English
"Vision that the month in which the world began
That lighte march when God first made man
Was complet etc."

That the year's beginning was not universal
is attested by the fact that the Equinox
was supposed by many to fall on March 25th.

Anglo-Saxon Poetry Lists as a Title for
Beowulf. 1133 "winter yðe seleac-

is. geþinde of Sat. ofer com.

þær in gearðas, swa se 94th lēd.

þa þe syngales sele beorhtas

wuldor forhtan weder etc."

This passage has occasioned much discussion. But I would differ from Heyne, and regard *weder* as *Nom.* & *selb* as object. At any rate an allusion to the Spring beginning of year is evident.

Cf. Seefarer 53.

"Swyðæ gear monað geomran recorde
Sunges sumeres weard."

Guthrie 716. "Gealas gear budon". ("buckoos announced the year" showing how warm was the land.)

Only in the annals of the Chronicle and there in not many cases (*supra p.*) is the year made to begin at Easter; and it is not improbable that the Annalist, making the Easter Court his first entry may have had no ~~to~~ ^{to} mark the Vernal equinox, which preceded it shortly. Earle and the Dissector of the Chronicle make the mistake of mentioning

Lady Day in connection with the Anglo Saxon year (Waterland had fallen into the same error.) This year beginning (Mar. 25th) is mentioned by Durand c. 1286. (Supra p.) as a custom among some moderns. St. Denis puts its introduction at the close of the

13th Century (L'Art de Verifier Les Dates I, 10)

I would attribute the establishment of this year beginning to the increased reverence for the Virgin so striking at that time. The subsequent history of the English New Year and its gradual extinction in 1752 are well known.

12th Cen

There is little to be added to the notes of Mareschall and Bouterwek.

Bouterwek had however only the extracts given Wankley's Catalogue 185; and the Marten.

ology complete.

"*Thron* 78. 7 *Tutan* 12 is dede *one* *hagan* *daeg*
aet *drithres* *acennedriese*, *ae* *is* *do* *mid*, *pe*
þare *hagan* *daeg* *aet* *drithres* *acennedriese*
þis *is* *se* *drithres* *hagan* *twelfth* *daeg*, *drithres*
twelfth *daeg*.

"*Caendawode* 1. 11

"*and* *þas* *emle* *þif* *niht* *paetle* *fulwritud* -

Ees *drithres* *to* *us* *cymet*

þare *twelfth* *daeg* *tercwege*

reue *þeasurde*, *þat* *on* *Oryten*

It is called "*Twitlung-daeg*" actfr. "*Homilies*
Th. *I.* 104; *II.* 36. *Epiphania* is glossed by "*actywinges*
drithres" (*Concordia* 1. 531), and by "*Caed-daeg*" (*Durham*
Ritual, 2.). and we find A. S. Chron. C. 1018 *On*
þas *wean* *theofthame* -

The honor done to Epiphany by the
 noble saint Etheldreda shows its importance
 in the Anglo Saxon Church. Bede *Eccl. Hist* IV, XVI.

fs. 318 r15 "And seldom in hatum badum Leo
 Eadian wode butum sam heptatan septuagesimum
 , datum aet Eastren; aet Pentecosten; 114 twelf-
 -tan daege ofer Geochol"

The ending of Yule has been considered under
 Midwinter.

Sp. Piper 'Kalendarium' 93. Grimm 'Teut. Myth'
 (Ephraia, Beththana and Pentecost) St
 Hone's 'Every Day Book' 1, 24-31; Hazlitt 'Pop. Antig.
 I, 13-19; Hampson 'Annals. Prags. Book 287

Septuagesima and Sexagesima.

R. Matt IX, 1 On þene Sunnandæg þe
 man belýð Alleluia-

R. Mark IV, 3 On þære wucan æfter
 þam þe man belýð Alleluia.

These Rubrics do not appear in Wierschall
 and therefore like other A rubrics are not
 discussed by him, nor given by Schiller.

They present however no difficulty

Aeterni Domini In II, 87 "He willeð eow seegen
 be ðyscere andweardan Tide twis seo halige
 getadung fortaet on Godes cyrcan Alleluian
 and Gloria in Excelsis Deo fram ðicun and-
 werdum daege oð ða halgan Easter Tide x x x
 Scitunagesima is hund seofontig leaht getel-

Seo tid ongind on ðicun Sunnan. daege
 nigon wrecan aer Easton and ge-endað on
 ðam Saternes daege ðære Eastertean wrecan
 to ðam daege sind getealde twiton hund-
 seofontig daga x x x x Hu on ðære getenunge
 fortaetad Godes ðeowas ða heafontean
 sofsangas, Alleluian and Glorian in Excelsis
 Deo, on ðære Scitunagesima x x x Alleluia
 is Ebreisc word, læt is on Leden Laudate Dominum
 and man gereord nis swa heale swa
 Ebreisc Hu fortaet we, læt heales gereord
 on eow Scitunagesima and weald on Leden.

Laus Ebe Domine Rex aeternae Gloriam facis
'Sy de Drakten taf cees wuldres Aynig'.

In Wanley are found these Rules:

De alleluia die invenienda - Catalogue 248
(Titus L. 2^o. IV) Catalogue 234 (Bulig. A. XV. fol. 120).

These were remarked by Harrison (s.v. ^{idest} *idest*) and
 the fact has been pressed by Lockayne Lib. L.
 III, 227 "On Kl' Jan ofer XVI Kl. Febr. loca
 luwer fu haebbe X ruhta eald monan, ofer
 X þonne sunnan-dæg betwe alleluia.

Lockayne's translation "Observe the Sunday-
 Halleluyah!" shows how completely he
 missed the point. By subjecting the rule
 to proof we obtain Jan 21st, the Testungesma
 of our year (See Tables.)

Berthelot's rule for finding alleluia day
 is given (170-171 Angl. VIII, 329, 2) VIII, 324, 31)

Durand VI, 6, 7 p. 165 tells us that
 alleluia was sung from the Octaves of

Epiphany to Septuagesima, omitted until Pascha, from Pascha to Pentecost double Alleluia (*double alleluia*) was chanted. It was included in the services from Pentecost to Advent and was omitted like the Gloria in Excelsis during the Advent Season.

Durand V, 4, 4-6 p. 152; VI, 24, 18-19. p. 192; VI, 85, 4. p. 243; VI, 95, 1 p. 255; VI, 97, 5 p. 287; Joannes Beletius p. 348. Kurtz Church History (1861) I, c. 56, p. 219. In 'Ben. Rule' c. XV, Alle-

luia is only omitted from Quadragesimal services, and in Concordia c. IV, p. 587 the church services from Septuagesima are given and Alleluia is not omitted. This was the custom among the Austrians, Anabaptists, Bursfeldersians etc (M. P. L. 66, 300)

The correspondences between the Anglo Saxon Rubrics for the days under discussion, and the Gospels to Septuagesima, ^{see} other churches.

should be carefully noted-

It is interesting to observe the continuity of observances. Lives of Saints (Horstmann) 63, 41, p. 113

"From fat men take Alleluia; for to cum ester day
A Septuagesima ceremony of the medieval Church was the "burial of Alleluia" (Hone I, 100)

During the Septuagesima season all oaths and suits were forbidden among the Anglo Saxons; Can. 16. Th. 158; Wulfstan 'Homilies' XLIII, 208. Marriages were interdicted in the Interdict; Aethelred VI, 25; Th. 137, Sch. 230; DE, 18 Sch. 224.

Postquam impleti sunt dies Purgationis
Mariae. R. Luke II, 22.

Cæterwile 19 "And þæs embe ane riht
Sæt we Marian mæssan healdas
þyringes moder. forðan heo Crist on ðam dæge
Beorn wealdendes, brohte to temple"

I supplement Baudouin's references to the Chronicle.

C.D.C. 1014 To Candelmassan B. 1043 (C. 1044) Trinitum
uer Candelmassan. L. 1078 C. 1091, 1094, 1101, 1116, 1121
1123, 1124-1127, 1140.

"Concordia" (Log.) f. 484. of cinicanga sca marian
(usque ad purificationem sancte marie). f. 542
Services at this feast are described in detail.

(Beetius f. 370) illustrates the striking
adaptation of Pagan ceremonies to the form
of Christian worship: "Erant enim antiquitus
Romae consuetudo ut circa hoc tempus.
in principio Februarii urbem lustrarent.
eam ambulando cum suis processionibus.
gestantes singuli candelas ardentes et
vocabatur illud amburbale".

Ch. S. Lewis.

Ullrich. Lit. 12 f. 76 Sch. 274. Leut. scot
gelaeste man To candel-maessan. Anhang-

III, 4 fm. Sch, 374. Of Candet-maesse of Castran.
 (3 days work of Gebur); Cam I, 12, Schmid. 263. Lecht-
 geseccat - - - - to faem Sanctam Mariam
 faensung (Codex Traubertinus reads: in vigilia
 S. Mariae in Augusto, i.e. Ascension of Mary on Augt's)
 Cf. Schmid Glossary s.v. Lecht-geseccat.

To Caeset Geniui on Wednesday day (i. Matt VI, 16.

I note other instances of this in Anglo
 Saxon Texts

'Ben Reg' Gt. XV, 48, 12^{XLVIII, 82, 8} "Candgin faententfaesten
 (Caput Quadragesime); XL, 73, 15. Of andgin faesten
 (Caput Quadragesimae).

'Ben Reg. Trof.' XV, 39, 16; XL, 66, 14. Of Lentenes anginn
 (in caput quadragesime); XLVIII, 74, 3 of Lenten-
 faesten, w.v. of lenten (ad caput quadragesime)
XLVIII, 74, 17 onforan lenten, w.v. 99, 25 on foran
 lentenes dage (in capite quadragesime).

'Lentenes' 470 In Lenten faesten, in

caput quadragesimae); f. 540 Of heafod lenctenes;
 564 From heafde faesteres on þam feorða weor-
 -dage; f. 566; 597; f. 1030 heafde on lencten-

We can see from these examples how com-
 -pletely Bosworth has mistaken the meaning
 of "heafod lencten-faesteres" when he writes
 thus; "heafod lencten faester-es. the first
 Lent-fast" It is of course merely a literal
 translation of caput Ieiunio, and is to be
 regarded as a crude form (Log. Ben. Reg. Intro. XXXIX);
 cf. Anglo-Lanctenfaesten-(supra)

Lives of Saints III f. Sk. p. 260 gives
 us important information in regard to
 the Anglo-Saxon Ash-Wednesday.

"f1s spel gebyrað seofon niht aer lenctene
 On ðære wecan on Wednesday swa swa
 ge sylfe witon

Is caput Ieiunio fast is on Englice heafod-
 lenctenes-faesteres. x x x x

He ne beoð na fowertig daga
 On eorum lenterlicum faestene gefylled.
 Buton we faeston þærforan to þas fower daga.
 Wodnesdag and þunresdag and frigesdag and sæternesdag.
 Swa swa hit gefyrn geset, was þeah ðe we hit eow
 nu seegan.

On þære Wodnes-dæg, wide geond eorðan
 Sacerdas bletsiað swa swa hit geset is -
 "Aene axan on cyrcan".

The "seofon niht aer lenter" shows that
 Lent proper began with Quinquagesima. I
 shall therefore defer my treatment.

"Mod. Lemporende Bernat" barons of Edyng T. 11. 463.
 On þære wodnesdæg, se we hatat to þære seþene
 Wulfstan XVII, (22) 1049. "Leofan men on Wodnesdæg,
 se bið caput jejunie. biscepas ascadað on
 manegam stowan ut of cyrcan for þære
 aþenan fearfe þa. ðe healies on oferlican
 symman by seþfe forgyltan".

'Ecc. Inst.' Th. 310 Capite Ieiunio. Capite Quadragesimo.

Durham's Ritual 5, 6, 8.

cf. Arch. Cantab. Hist. 1836 p. 17. 1837. Larger Book, 266f.

Friday in the "Eys. Truani" R. Math. V, 43

The day and rubric correspond ^{to} with
the gospel for Friday in quadragesima as the
sermons of Mycliffe. Mareschall has

given correctly its meaning (notes p. 223)

"Die Veneris 14to qui statim sequitur diem Veneris"

He quotes at length from Spelman's Conilia
p. 610-611 c. 36, 43. Why he should have referred

to cile c. 40 (cf. Th. 486-487, Johnson. 476.) I cannot
understand as it seems far more to the
point. I give Thorpe's translation.

At this tide there should be abstinence
from all delicacies, and sobriety and
trastely we should live. If any at this
holy tide can forgo cheese and eggs.

and fasting wine, it is a very strict fast but for those who from infirmity or for any other reasons cannot forego them it is ruled that they enjoy them moderately, and when they are allowed, that is after the Even-song. etc etc

Joannes Beletius (p. 360) says. "Sunt autem prohibita in jejuniis carnes quemadmodum et ova, caseus, lac, et idem putat Hieronymus hanc omnia sunt carnes liquidae.

Beatus tamen Benedictus permisit ova lac, et caseos comedere, et quamvis libidinis quoddam sunt incitamenta ad rapinam tamen coronam et victoriam comedantur.

(Better week in the early Church) (Hurt. I, 359 Can. 56 §17) is the historical precursor of the Anglo Saxon Cheese week.

Basworth-Toller. s. v. Cys. wecan. has an interesting note

Haigam Daeg

R. Matt IV, 1

Marshall's Note (p. 522) leaves but little doubt that this is Quadragesima.

The reasons for this view are overwhelming.

—

Marshall makes this general statement.

"In ceterorum seculorum Rubricis quas vidi omnibus Evangelii paragraphis assignatur Dominica Prima quadagesimali"

Quadragesima is in fact the only day to which this ^{text} ~~text~~ could with propriety be assigned; and a reference to my tables will prove the truth of Marshall's observation.

—

Marshall cites S. Pet. Comila p. 110, see shorter Eccl. Inst. XXXVI p. 484) "on faere nyhstan wuean an Inygan nitet" This is shown by the context to mean "on the next week before Quadragesima Sunday."

12

Mareschall's proofs can be supplemented by two others: *Halgan. daty.* appears as a variant to *Quadragesima*. *Wulfstan* XXIII (47) p 117 l. 14. B (C.C.C.C. S. 14) we for beodad ordad and afas - - - from *Septuagesima* of *feftene* next ofer *easter*. K (Tit A. III.) And for *feowertinum* *nyhtan* aer *halgan dæge*. C. (C.C.C.C. S. 18, from aer *halgan dæge* etc. This is taken from *Barnet's laws* (Schmid 7, 264) and from *Septuagesima* of XV next ofer *Easter*.

IV.

Manley 'Catalogue' 234. mentions a rule. "De inveniendis die Sancto" (batiq A. XV fol. 127). and p 248 "Regum et inveniendis die qui dicitur Alleluia, sicut et Diem Sanctum et Diem Paschatis. (Titus D. 27 IV) The first has been printed *Lectionarius* III. 227.

"On *februarius* ofer VII 18. febr. toea. *hwær þu finde twēgra wita cude mōrum*.

offer it on some summer day but halga dag
 because under the weight, "the next
 Sunday will be a holy day" Applying
 the rule, the date discovered Dec 11th. will
 be found to correspond to the millennium
 Sunday of our arbitrary year.

The rule given by Byrhtferth (Anglia III,
 329, 13) for finding the first Sunday in Lent
 corresponds to the rule for "Halga Dag"

"Til þann dag þessi kemur þu mála
 ylda, se secal þinn XXIX of þe XX, on þann
 þinn þann gearu rímsað syð þann þann rímsað
 mála, 7 what þann þu se secal
 7 swa þu 7 summan dag þu þann þu
 getur þu se þu se þu se þu se þu se þu se
 on þann þu se þu se þu se þu se þu se"

We are now turn to a consid-
 eration of the Lenten fast among the
 early Saxons

Quadragesima

Aelfric 'Homilies' Thorpe I. 178. "On eallum
geare sind getealde freo. hund daga and
fif and sixtig daga, þonne gif we teofias
þas geartlican dagas, þonne beoð þær six
and firtig twining dagas and fram ðisum
daga to eowum easter daga. sind twa
and feowertig daga so þonne ða six
we can. eowum to eowum wile, þonne beoð
in six and firtig we can twining dagas
ind fortraefdryces getealde"

The "tithing days" are described at length
B. rom. 35, 17; Lives of Saints XII. 1; Wulfstan
XVI (+2) "Sermon in XL." § 102, l. 19; IV. (1a.) 283, 284.

The addition of four days to the Lenten
fast was made by Gregory the Great c. 590 A.D.
(Anno. Prayer Book, 266 f.) Benedict (c. 530 A.D.)
understood therefore by "Caput Quadragesimae"
Quadragesima Sunday; his 10th century -

quiescent would place it on the day of
ashes.

Wulfic seems hardly to regard these four
additional days as a part of Lent proper
and traces *seantagesma* to day "eaten
with our Lentens". It is true that
"Lentens" is sometimes used of *seantagesma*
Sunday. (Byrthf. 147 Angl. VII, 324, 32) But if
this is not the case and Lent in its strict
sense ends its beginning on *seantagesma*
the rubric to Matt XXV, 31 Monday "for man
fastens day" is perfectly correct. (cf. Capitula
secund. Leam, Skeat p. 1 "Xigesima feria II");
otherwise we must suppose with *Wulfic*
that it is used in a broad sense like
R. mark IX, v "in die primae passionis
domini".
I give a few instances of the
mention of Lent in our texts

Bede "Ecc. Hist" III, VI, 172 6 "faet feowertig leas-

fünften der Fasten. XL XVII, 230, 4 nicht fest
 von fastentypischen fasten in der Fasten.
 'Ben. Rule. Fast' XL, 66, 5 über callensten
 (in quadragesime). XL, 6, 2 von fasten
 der Fasten. XL, 14, 10 von fasten
 (In quadragesime datus); 74-12 von fasten
 fastentagen, in fasten (in quadragesime)
 XL, 76, 5 von fasten fasten, in fasten
 quadragesime).

Chronol. E. 1048 on Lengten 7 paces syffan Lenten.
E. 1071 (E. 10/10) On Lengten. E. 1088 in run fann Leng-
ten. 1092 to fann Laengten 1106 Crofuran
run. 1109 fann Laengten. 1110 to fann Laengten. 1122, 1127 on fann Lenten
Lyde. 1127 east of Lenten tid.

11. essentiali parte ora stessa di
12. la rappresentazione

Wulfstan IV (Law) 284, 18 m.p. & cow callum
15 and fact per yearlies ym brene us gebringo

"Gif swa oþentlice lenycten bryce geuorpen, þeæt
 feoht-tæc oððe þurh wiðfæa, oððe þurh reaf-tæc,
 oððe þurh ænige healle misdæda sy, þæt
 trow-bote swa on heah freolse be þam þe seo
 clenn. w. w. 7. 8. man ætlice. Tædige þam
 mid þryfealdre tæde"

Ordeals and oaths were not permitted on
 Lenten days (Can. I, 1; Sch. 264, c. 1, 1. 3.).

Ecclesiastical institutes.

Theodora "Penitential" XXXII, 3. p. 297 Lenten
 fast of fragment common. Egbert "Penit."
 XLII, Th. 335. Qui in Quadragesima ante
 ieiunium communis, benedictus in Ecc. 11, under
 inscription in Ms. "cum propria conjugis")
 Ecc. Inst. XLIII, Th. 487 contain another such
 injunction. "Ecc. Inst." XXXVII, Th. 486; XLII Th.
 487 last, particularly of the details of the
 fast.¹ Egbert, "Confessionals" 37, Th. 358 is
 interesting in connection with the three
¹ of here Bede Ecc. Inst. III, XLII (23) 238, 29; III, XL, 246, 34; V, II, 388, 8.

103 & 104 E. 1047. ...
mycel gemot on Lunden to mid-festene =
E. 1050 to mid-Lenten. E. 1055 VII mid-Lenten
mid-Lenten (Witena gemot) E. 1043 to Mid-Lenteng.
Specimen. How. ...
Paris Anno 246 par. 672. die qua cantatur
Lectura Hierusalem viz. Media Quadragesima
Haght. Pap. Ant. I. 65 Lf. Ann. Prayer Book
p. 272 for treatment of "Dominica Refectionis (Re-
freshment Sunday) and the Mi-serere of
the ...

Sunday 5th Week in Lent. R. John VIII. 46.

Aelfric has this reference to Dominica
in Prov. 22. 9.

The "Homilies" II. 224, 18. Deos tid fram Eiscum
andwerdan daege of þa halgan Easterde
is gecweden tristes þrowung-tid and ealle
Godes scowas on þære halgan yfelstunge,

appears in Aelfric's Homilies, in Bede's Latin
Poetical Calendar, and in Bod. Lat. Lit. D. IX. VII,
but is omitted in Bede's Latin Homilies
and in Aelfric's 'Lives of Saints' (Peiper's Tables
71-75): Cf. Elliott's English Saxon Homily-

Palm Sunday. Luke XIX, 29. Matt. XXVI, 1

As with so many from my table, the text
of the text of Aelfric's first homily on Palm
Sunday. (Th. Hom. I, 207) is Luke XIX, 29.

Cf. Thorpe Hom. II, 241. 'Blickling Homilies' p. 70
describes the Saviour's works during Passion
Week.

Durham Ritual p. 95: O' Ramonum
in Palmis, benedixit, O' S. O' Christianum
clausit Palmarum-

Cf. Annot. Prayer Book, 274. Hazlitt's 'Pop.
Antiq.' I, 71-78.

Thursday before Easter

O.S. Chronicle E. 1106 On þa niht þe on
morgens was ðenn Dæmuri þ is se þunres-
-dæg to foran Eastres. "Eorwordin" 633,
On þam fiftan dæge se þe eac gecord-
-drihtnes ys gecweden; I. 563, 598, 667-

On ðenn Dæmuri penitents were received
again into the fold of the Church, and
communion was administered. (truffstans-
XVII, (22) Sermo in XL 104, 12; XXXII (28) 153, 6; ~~XXXII~~ (22)
LVI (42) 289, 24).

Here began the three silent days.

Cuthbert's Homilies Thome I, 219 "Eorlice ðenn
Eorwordin to secenas singe æbet on þam
-þam sing-dægem. Hom. II, 262 He
not eac man seegan æf on þam þam
sing-dægem. Cf. Aelfric's Homily "In ðenn
Dæmuri of Eorlice at Eorlice ðenn
Call p. 464. Sources. "Ang. Sax. Church" 310.)

The "silent days" have been discussed by
 Doct. with "Constitution", p. CLVIII, CLIX. He
 has however omitted one or two references
 of interest in this connection.

The Service on the three days before Easter
 is given at length "Somordia" 630 f. The
 fragment (Zupitza) has in this place "Swig
 ickten". Morris "O. E. Homilies" IV, 11 (Morris
 'Specimens') "So far is fat between his pro-
 venge and his aniste he lai on his
quire and swide and for fat ben
pe pre dage between extra et extra swidages
 IV, b. 84. Swi-messe means Mass without music
 IV, b. 114 (Specimens 33) "Hi me we me ge me we
 eek agen him seluen. 94f we biere curren on
 bunnelice wise fat is to soð strif. to
 holi axen, a palm sundai to Innocenciu,
 a shen fursdai to abinuen. a fursdai
 fridai to holi eadric. and eadric 10, fursdai

Shrove Thursday long kept its name ~~strong~~
 in the English Church; cf. Norstmann's
 "Lives of Saints" 36, 360; 39, 220, 223, 244; 60, 25 On
 shrove-fores day. Sir J. Malory Morte D'Arthur
 (Ed. & Revised) 714, 30 On shen Thursdaye.

I did not refer in my table to
 the Trinity over John XIII. 1 36 (comp. Green
 in VIII, 181. All of the MSS. assign this
 to intra Quarta, and external evidence
 is conclusive. It is interesting to
 observe that from the command contained
 in the Gospel for the day (mandatum
 novum) one of the names of the day
~~Thursday~~ Tuesday was derived: cf.
 Skeat sub. voce. Hazlitt's "Pop. Ant" 83-85,

Des Passio ymaginatur in lingua v. g. l. c.

R. John XVIII. 1.

Thurs. day constituted as a Lenten day

comparison between the names given by
different nations to this day: Germ. Kar-
freitag, Gute Freitag Still Freitag; French
Jeune semaine, vendredi saint and
one; and English Good Friday It should
also be noted that the Scandinavian
nations still speak of Langfredag (See
Lange's English Dictionary Bennett & Riggs
Copenhagen 1878). Lange's name may be
not a true Germanism in Anglo Saxon.
"Canons of Aelfric" 36 Thorpe 449 "man ne
mot halgian lund on Lange frege daeg
forþan þe Crist þrowode on þone daeg
for us." Cf. Notes of Johnson & Baron p 407.
A.S. Chronicle C. 1137 Th. p. 384 "On his time
þe Iudeas of þære weald tohtoman Cristenun
eald beforen Eastren 7 þerinton him alle
þe sce þerung þe eare Drihten was þines
7 on Lang Fridaie him on rode Lengen

Maundy (Maundy 25th) Peiper's Tables, p. 71f. show
that this date was often chosen for Good
Friday in Anglo-Saxon calendars. The
following passage (Strome p. 67) presents
an explanation of the matter.

"; þa æfter twa 7 tritigum geara 7 æfter
þigum monaðum wæs Crist abaniges on
rode on þone yfearn dæg etc"

This certainly does not imply a disre-
gard of Easter week but it shows that the
ecclesiologist had in mind the memories
of Christ's life.

See excellent note on Good Friday, Annotated
Prayer Book 284, Hampson "Mediæ Aevi Kal." s. v.

Easter Even R. Matt. XXVIII, 1.

Under 'Ecc. Hist.' V, VII, 404, 27 "wæs þy
nathan dæge wæs Eostertiden wæte dæge."

The Latin name for this was "Eos Sabbat"

the Apocryphal Gospel of Nicodemus. (Hep-
tateuchus etc. Thwaites 1698; Bright. A. S.
Reader 129 c. 812 notes 219. For a full
discussion of Easter Eve, see Ann. Prayer Book
1287.

Easter Day

Ann. Prayer Book 1287, 7.

Ann. Prayer Book 1287, 7.

Aðreitis monað on þam áttuð cyðð

eo mæra þat mæssum þa þar

Driktres ærist faerne dream gerist

vet wide getwær swa se witega sang.

7. 63. (m. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 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1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 1508. 1509. 1510. 1511. 1512. 1513. 1514. 1515. 1516. 1517. 1518. 1519. 1520. 1521. 1522. 1523. 1524. 1525. 1526. 1527. 1528. 1529. 1530. 1531. 1532. 1533. 1534. 1535. 1536. 1537. 1538. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167.

the different times of Easter that I shall consider this but briefly. For a scientific discussion of the Easter question, see Butcher's Ecclesiastical Calendar (London 1871) For a discussion limited to the Anglo Saxon field, see Lingard U. S. Church (1875)

I, 50. In addition to numerous references in Bede's Ecclesiastical History see Bede, De Temporibus, XIII-XV (Giles VI, 129f; Theodora Penitential' XXX, 4 Th. 295; Synodus (Mansueti) (1140, 664) Specimen Concordia/44

See separate notes for following Easter. That appears in Anglo Saxon texts have never however been given.

Mss. Cott. Caligula A. XV, fol 126a. Lection. III, 226

"Easter week, were German people in
germanicrafts fast made, aer XII. Kal. Aprilis.
The night after XII Kl. Mai x x x On manti
aer XII Kl. April. Loca Luwer in Liride

XIII "nichte ealdne munn. ofer x se nichte
 easterdag and easterdag.

cf. Kat. Cott. Titus L. XXVII fol. 34 b. cites
 Hampson 'Med. Aevi Kat' I, 101.

Hexameron III L. 10 (munn) "and se deoð
 næfre eastron aer se dag cume fast fast
 eostre mæsse ðu eostre mæsse and is fast
 se dag ðes lengra fenne seo nact."

Compare with this, — Bede's Letter III, 286 Bc —

"Næfre se cyððes twelfa easterdag gesea
 soð aer sum ðe seo eastermæsse eommet se
 wæter, þær easter eostre mæsse and is fast
 Byrhtferth, Anglia VIII, 324, 34.

Se mona on easterdag se mæg ðeom
 yungra þen fiftyre nichte se cyððes þen an
 ; Xth x x x easterdag se mæg ðeom
 næfre aer ðe K^r Aþost se æfter ðe K^r Mæi
 Byrht. Anglia VIII, 309, 37, 310, 40; 322, 30 -

Easter is þen twelf days and is fast

noticed (p.) that many of the animals in
the Saxon Chronicle begin of at Easter

Easter, further as first day of the new
year is indisputable. — Byrlf. forth Anglo-Saxon
VIII, 309, 32; 322, 37; 329, 40; 330, 18. Easter day
was se fornum dæg on þære eadlum æ.
Beke's *Lectiones* III, 248, 21. was se fornum
dæg on se fornum dæg on se fornum dæg
from se fornum dæg on se fornum dæg
on se fornum dæg on se fornum dæg
gedrindod. Cf. Hampson *Med. ævi Kal.* II, 417f.

Easter and winter

Bouterwek's 'Einleitung' p. XLV discusses
at some length the etymology of Easter
given by Beke, (*De Temporum Ratione* c. XV.)

Easter, as we have seen, is a
interpretation, quondam a dea illorum
Easter, and so on, at all on this
kind of interpretation, which is a very

verrinc nunc paschale tempus cognominant
consecro antiquae observationis vocabulo
gaudia novae solennitatis vacantes"

I shall not repeat Bouterwek's references.

A striking etymology should be
noted here O. E. Hom IV. B. 95 (Specimens I)
"for þat þis dæi is cleped estre dæi, þæt
is estre dæi and to este is huset."

See also 'E. Hom. Dec.'s Easter; Kluge s. Oster

Bouterwek has given, Einleitung XVI, good
examples. A few from other sources
may not be useless.

Bede 'Ecclesiastical Hist' II, II(2) 98, 19 we woldan
wit Eastre healdan in heora tid; II, II(2) 102, 11
wile Eastre; II, III(4) 106, 31. þa symbelesse
Eastre 7 þone dæg þære drihtenlican aeriste
II, III(4) 108, 3 in gehealde rihtre Eastre II, VII
(9) 122, 14 þy acrestan Eastordæge; II, VII(9) 122, 26.
þære 1 leas neahte þære halgan Eastre
III, IV, 164, 29; III, XIV, 206, 1; 206, 20, 22 (On þam Eastre mæsse)

III, XVIII, (26) 240, 4 in faer Easterlean symbetnesse.
 IV, XIX, 46, 4. I, XX, 70, 4. IV Easterlean dages.
 V, XVI (18) 446, 25;
 V, XVI, 454, 24; V, XVII 456, 21; V, XIX, 468-470; V
 472, 8; V, XX, 474, 1.

Anglo Saxon Chronicle, —

æº 627, 641, 878 (C. 879), 1053 On Eastrom. C. 639 E.
 ætweat ærest Engliscra cininga he gesette Easton
 faester; 483 A 917 (C. C. 914), C. 979, C. D. C. 1010, æfter Eastrom
 of. a. 876 A.D. C. 878 (C. 879) æfter Eastrom A. 716 faet he
 Eastrom on riht healdan. D. C. on rihtum Eastrom
 D. C. 774 on Easterid. A. D. C. 878 (C. 879), C. 1053 On
 Eastrom; A. C. 879, 984 C. æfter Eastrom, geat geat
 ætweat offe ær. A. 721 foran to Eastrom. C. D. C. 1012,
 C. D. C. 1016. to Eastrom, þær Eastrom. A. D. C. 1012, C. was East
 ætweat on Sam datanum Idus Aprilis F. þa
 wæron Eastrom Id. April. C. D. æfter þa Eastrom
 C. on Fone sumum æfter. Setab. Pasce þa wæs.
 F. at this: of D. C. C. C. 1016, æfter Eastrom.

C.D. 1043 (E.F. 1042) on former Easter day - - E.E. þa
 waeron Eastren on III Mon April. E. 1061 innan þære
 Easter wecum on VIII Kt Mai. C.D. 1066 to þam Eas-
 -tron- þa waeron eft þam midðanwinter 7 waeron
 þu Eastren on þone dag XVI Kt Mai - E. 1086, 1087
 1096 to þam Eastren. D. 1067 on þisum Eastren, þa
 waeron Eastren on I Kt April. D. 1069 on þa ðear
 -um E. 1095 on þisum gearum wecum Eastren on
 VIII Kt Apr 7 þa uppan Eastren 1097 þa To geanes-
 Eastren. 1116 æfter Eastren, 1122 on Pasches, 1123
 Eall Eastren-tyde. 1125 On Eastren dæi 1127 an
 to Eastren. 1130 æfter Eastrene. - 1100, 1104, 1105
 1107, 1109, 1110, 1111, 1113, 1116 To Eastren.

'Ben. Rule Glos' ^{XII, 73, 16} VIII, 37, 5, "Usque in Pascha of
 Eastren VIII, 37, 10; XV, 45, 18 Fram Eastren (a Pascha)
 XV, 45, 10; XL, 73, 4 Co sancto Pascha fram þære
 haligan Eastrene.

"Ben. Rule Tril." X VII, 32, 10 of Eastren (M.V. for
 Eastren) VII, 32, 19 ^{X, 34, 7} Tril. I; XV, 34, 14, 21-22; XLVIII 73.8.

From Easton (a Pascha) XLI 33, 13 From þam

halgan Easton of þe easteren XLIX, 77, 1 þara
Eastona (M.V. 103, 3 þa easter tid).

'Blackling Homilies' 35, 34 easterdages 67, 24, 71, 24

Eustrum 83, 7 easterlic, 35, 31 Easterlican -

Cædric 'Homilies' I, 178, 23, of þone halgan Easten

daeg I, 182, 3, seo halga Easter-tid I, 216, 33 On

þone easterlican sunnan-dæy I, 296, 20 fram

þære halgan Easter-tide, I, 310, 22 fram þam

halgan easterlican dæge II, 30, 5; 40, 11, 156, 14.

II, 30, 33, 84, 29 aer Easton II, 32, 14 On þam Fridðan

Easterlicum dæge (Easter Tuesday) II, 30, 36 on þam

Easter dæge. II, 84, 31 of þa halgan Easter tide

II, 84, 30 on þam saternes-dages þære Easterlican

wæcan 88, 5 þis heofonlican Easter-tide

II, 278, 17 Crist is eac Easter tide II, 186, 14, 15 II, 242, 21

II, 252, 10, II, 260, 6 II, 278, 13 II, 282, 31 II, 380, 28

Cædric Homily over John XI, 47 & 48 wæcman III, 67-

160. 478 was þa gehende þara Easter-tide

and hi wolden habban þone halgum Easte-
 nung gelyfdigum ælftum. and wec þa ða
 Eostur. æfter þam 7. 13. an ðam gelyfdigum
 þara easterum.

Baerworth-Soller does not mention the verbal
 Einge-eastrode (Müllersan XXIII p 117 l. 14 to (5th 14th)) -

I have alluded to the Heathen origin
 of the name Easter. I shall now indicate
 the close relation between the Easter-weaver
 and the Easener of the Old English.
 Aelfric's Homilies in I. 310 "Da becom ðe wege
 and þam folc þæt hi healden þa tid
 and wec wecweorðnesse on æltes þære
 ymbrene. þa was seo tid fram folc geit
 to Easter-tid forðum þa god hi breddes
 and treora lind and leorn ehtenas forwite.
 E. S. 100, 101. In the passage
 given by Baerworth (Müllersan, l. 13) from
 the Homilies of Aelfric (II, 282), Pascha is called-

... fasten from Eastern to Pentecosten but
have ascribed sig odd the alle fasten with

"Luth-admessan" must be given within
fifteen days over Easter (Edgar II, 20 Schm. 186; -
Athelred I, 11 Schm. 222.; VI, 16 Schm. 230; Canute
I, 8, Schm. 288.), ordeals and oaths were for-
-bidden (Athelred I, 18; Schm. 224; IV, 28 Schm. 230)
and 'Easter feorm' was due ('Rectitudines' Anth.
III, 981 Schm. 378; Anth. III, 21 Schm. 382) -

J. Andrews 'Old English Manor' p.

Gunn 'Text. Myth.' 780-781 Easter Cakes; 618-619
Easter-Fires: Durand VI, 86; Hampson s. Easter.
Hazlitt Pop. Ant. 98 f. Anon. Prayer Book, 289.

Ofen Easton be faere rode - R. John. III, 1

+ areschall quotes from Aethelwold's
De Consuetudine Monachorum ('Englische Studien'
IX, 296) 'Singas hi pone antemp. be faere.

hælgan rode 7 fæst æfter ðenne be saneta Marian.

This will be found in the original of the 'De
Consecutione Concordia' p. 240. A passage
from Concordia p. 348 "Post sextum currit ad
mensam sua semper attendendum est. sexta
Feria de Cruce, Triduo de Sancta Maria, nec
Feria aliqua die evenit missa celebratur
principalis" (A.S. On sextum wordage be
þenne rode on salernes dæg be san Marian.)

This explains conclusively another
rubric "Sæterndægum be Maria" Luke X, 38.

Lingard and Turner have debated the
idolatry of Cross worship in the Anglo-Saxon
Church (Lingard, 1848) I. 423 notes. Turner History
of Anglo-Saxons (1828) III Book I p. 500) and
Dobson has discussed it at some length
(Dobson, 1887). I since therefore con-
-tend myself with a few examples that
may be useful in this connection.

The connection between the 'De Cons.' & the Concordia
has been discussed by me elsewhere.

Durham Ritual p. 93 (ad crucem salutandam);
 p. 150 (Antiph. ad crucem)
 "Hanc salutem" (Ang.) 1.733 "Antiphonam expositam, per
 ordinem statim preparatur crux ante altare
 interposito spatio inter ipsam et altare sus-
 tentata tunc x x x 1.766 Post haec vertentes
 ad iterum rudata cruce decantant antiphonam
 "Ecce lignum crucis", Antiphonam "Inven-
 tum ad crucem", Antiphonam "Dum Fabrica-
 tor mundi Pange lingua". Illico ea rudata
 decantant ceterum ante crucem cantant de tribus
 vicibus se prosternunt cum omnibus fratribus
 dexterioris chori scilicet senioribus ac junior-
 ibus et cum magno cordis suspirio decantant
 poenitentiae psalmos cum orationibus
 deinde cruci impetitionibus abundantibus
 decantant. 1.784 "Domine deus Sabaoth 1.785, 1.786,
 665, 735, 833, 870, 895.

The important differences in the process
 Durand RE, 77, 21 p 229 offers an instructive comparison.

of Aelfric are discussed by Bousterweke (cf. *Homilies*, vol. 1, pp. 20, 21).

Two references to the *Chronica* are interesting
A° 885 he (Marinus) sende him (Aelfred) mieta
gifa 7 paere. rode duet he brest on prowade (D. 883
Marinus sende liquem Dñi Aelfred iinge)

£. 1070 we he (The outlaws of Hereward) 20hten na
þung gedon into þe mynstre clunber upþ to
þe ludge rode rannen þa þe kyneshelm of ure
Læhtnes þeafod).

'Blicking Homilies' 75, 10 "forþan we seutan
weorðan þæt þære cyþelen 7 wiles rode and
after cyþen and bidden eow synna forgyfene
ealle æt somre etc.; cf. 27, 27; 33, 11; 47, 11-16; 90, 25 1915;

Homily "Über das jüngste Gericht" Assm. Gein
III, XIV § 164. forþan we seutan weorðan
Læhtes rode; and bidden iwe synna forgyfene
ealle æt somre - cf. XV 175 l. 169; 197 l. 214; XVII

194, 34 - *Heuffstan* 227, 28 - *Peper Katend.* 91
Martyrology Shimo p. 67.

Gangdays

R. Martineau Vol. 17

To Gangdays near London days R. 222 No. 12, 3 -

Wednesday, Gangwean to Jan Vigiliis R. John XVII. 1.

These names present some difficulties and neither Marschall (notes p. 325) nor Bouterwek in his note to Calendario 71-75. makes clear the relationship between Gangdays, Letania major and Letania minor - Pipers Table of calendars has been of more assistance to me in my treatment.

My object is threefold:

- I to trace briefly the early history of the Greater and Smaller Litanies.
- II to show that the Greater Litany was placed contrary to the Roman custom on the Gangdays by the Anglo-Saxons of the 13th century.
- III. To prove contra Bouterwek, that Gang-days always fell in the week of the Passion.

I. Durand gives us a reliable account of the
Institution of these Services Rationales VI, 102-8.

"There are both a major and minor Litany.

The major is as the feast at St. Mark.
and was created by the blessed Gregory after
a plague (the groin swelling) Paulus Lingobardus is our authority for this. (Cf. Paulus Hist. Longob. III c. 24 - Du Cange's Gloss.)" The three names, Gregorian, brucea regiae & Septiform¹ are then explained. Cf. Gregory In Ordinem Romanum Com. Praevius CXV v. IV p. 916. XC VII v. IV p. 908 etc.; notes to Libr. Saec. p. 24 (runique). Cf. Elstob's English Saxon Homily 26-27 Thorpe 'Analecta Anglo-Saxonica' Birthday of St Gregory. Anglo-Saxones II, 126; Bright 'A. S. Texts' 40 Glossaries of Spelman and Du Cange s.v.

"Minor Litany w^{elch} is called alio Rogationes and Processions (Durand VI, 102-4 p. 188) was made for the three days before the Ascension. 'Concordia' 847 includes the Litane Septene in its series

by Mamertus, Bishop of Vienne who on account
of the danger of waters and cold in winter
and the severe earthquakes decreed a three
days fast and instituted Litanies. It is
called Minor because it was established by
a minor person, a simple Bishop, and in
a minor place Vienne. The other is called
major because it was established at a
greater place Rome, by a greater man Gregory,
and for a great and severe sickness.

Of Aelfric E, 148. Du Cange's Glossary
shows that Gregory himself in his Liber
Lucea alludes to this as the Major Litania
see German subterranis.

I have given Durand's statement
of the origin and observance of the
litany as it represents the ordinary Roman
view. We shall see how widely the Anglo
Saxon Church diverged in this point

That the major and minor Litanies early came into conflict in England is shown by the Council of Chavesno (747), 16, Sept. 1747. It is given by Constant in 1710, in his *Calendario de l'Église* and is discussed by *Éclaircissement sur l'Église* 1747. It is also as necessary to my subsequent discussion. "Et statim in *regulatione* a *curia* *omnium* *solus* *his* *diebus* *cum* *magna* *reverentia* *agantur*, *i.e.* *die* *septimo* *Kalendas* *maias* *maias* *quarta* *item* *tertia* *et* *secunda* *maior* *apud* *eam* *vacatur* *Et* *item* *quoque* *secundum* *morem* *trium* *nocturnorum* *his* *dies* *ante* *Ascensionem* *Domini* *in* *caelo* *cum* *psalmis* *et* *ad* *hunc* *tonam* *et* *missarum* *celebratione* *venerintur*."

The question now arises; "Did the Anglo-Saxons observe the Litanies as was

the *Litania* *Genitorum* of *Genitorum* Day,
 their Mayor prayer service? This
 has been but little treated and I shall
 attempt to answer it under my second
 heading.

II.

In *Lat. Romanorum* and in the
Poetical Latin Calendar (Paper p. 72, 76) the
Litania Mayor is placed in strict accord-
 ance with the Roman custom upon St. Mark's
 Day (April 25th). As these were written
 many years before the Council of
 Avocation, it shows that the *Genitorum* *Genitorum*
Genitorum (*Genitorum* *Genitorum* *Genitorum*)
 was not the most important even among
 the early *Genitorum* *Genitorum* *Genitorum*.

Yet the custom of observing the *Litania*
 Mayor on the *Genitorum* *Genitorum* was certainly
 common in the time of *Genitorum*.

Feria Secunda Letanias Mayora Quarta. 112. 4. 114

In Letania Mayora Feria tertia " " " II. 332

In Letania Mayora Feria quarta " " " II. 360.

These rubrics indicate the three days
before the Ascension. Th. Hom. I, 244 Das
dagas synd getuene Letanien, iust sint
Gebed-dagas-. Th. Hom. II, 360 His Gospel
belimpf & swide pearle to faere maer an frede-
-lide þe to smerigen bið forðan ðe on þam
daege astah se Hælend æfter his aeriste
up to his Heofonlican fader. Nu to dæg is
se dæg, a þær mærað, beaðað se to mærað
bið. Of Wednesday Gang-wean to Eam vigiliam
R. John. XVII, 1. In Th. Hom. I, 248, Aelfric
attributes the establishment of the Greater
Letany to memories and makes mention
of the ^{not another ref (p. 235)} ~~greater~~ Letany. ~~Th. Hom. I, 248~~
that the ~~greater~~ Letany to Saxon comes
Thorpe in his Note to I, 244 R. (p. 623) mentions

without giving references, that the Canons of
Lithuania were not old 1100 as the Lithuanians
claim. (Gang days)

Thorpe may have had in mind
Lithuania of Metz (813) Canon 33 (called Smith's Diet
S. V. Lithuania) Major "Placuit nobis ut Lithuania
regis regumque ut a sanctis Christianis
liberetur"

Thomson's Lithuanian Canon statistics

In Lithuania Majora 1, 120, 33, 123, 133, 135, 135, 166, 178, 188
-03-

In Lit. May. Feria II. 2, 33, 119, 130, 158, 162.

In Lit. May. Feria III 2, 33, 119, 130, 158, 162.

In Lit. May. " IV 2, 33, 119, 136, 158, 162.

S. V. XXXIX, 432 Stanley 119 (Lithuania Major).

M. V. L. cwaes se halga larcow lwaet we
germanian mazon fact we oft gethydon
elegen fact wise men surk haliges fustel
we gesetton us, ras haligan Gang Gangas,
py to faestinne 7 on to gangenne were.

sawle to þearfe" Another piece of evidence to the close connection between Litanica major and Gung-clays is that S. 14 XLV, 219 Stanley, 135 gives "Alius sermo Feria III in Ro. alioribus ut ut in te sermo. which is elsewhere assigned to the "Major Litanica Feria III" (S. S. XXXVIII, 412 Stanley 119).

"Bistum. romulus" p. 107 this is merely beginning "M. p. l. we gehyrdon eft seegan" etc and having the rubric "Bist se Galt stoma." found with rubric "In Litanica Mapre" "Feria Tertia" in Ms. C. C. C. S. 9. h. 33 and with title Lam spell. C. C. C. S. 13. h. 10. —

Introduct to 'Bt. Homi' p. XII. Consider Gung clays romulus of the circle 1118 (Müller, Germania p. 439)

Byrd. North. 1118. 1118. 1118. 1118.

"Lyððan Aprilis mona byð geandod XXIX man seent for on Mainus Monan 7 after.

Just as the original version of the
 Vulgate, which is the same as the
 Vulgate, is the same.

The order is then and the following
 lines have found their way to the Vatican
 (See Germania I, 422; PBB. I, 517; Holthusen.
 vorträge (Amst. Dec. 1892) III, VIII, p. 239)-

Bouterwek supported by a Rubric in the
 Sacramentary, p. 30. "40. und 41. Letania
 Letania Majora & is on fefa dages", would
 show the great change from the 1st to the 2nd
 in the fact of the change in the Litany
 Major of the Roman Church felt. I shall
 speak more of this under my 3^d heading.

The Martyrology¹ shows the Roman custom
 April 25th Schrine 74-

On the 1st and Twentieth day of the
 month of April in Rome, in the
 year of our Lord 1892, the
 Pope has shown p. 44 f. that this is of the age of the
 trücker leans slightly to this view (Grundr. p. 481.

who died in that year we find that the
 Letania major is placed on April 25th
Anglo Saxon Chronicle A^o 1066. It. p. 336 "On þene
 æfen Letania Majora þe is VIII Kalendas Mai
 A^o 1109 Page 369 shows that Letania major was
 a fixed date. "And was æ forðan ^{Easter} dag on
 Letania Major" It will be noticed
 that these Annals are a century later than
 the time of Aelfric -

Cf. Hampson Gloss. s. v. Letania. Piper Kalemenum
 p. 40 May 25th Cal. Antiquities 1, 109.

III.

Houlstede has here made a strange error
 (p. 100) as he supposed that the Letania
 were immediately preceded at Mark's
 Day and not that it represented a religious
 week as was really the case.

Byrhtferd 147 Anglia VIII 324, 33. Se mema
 in Angliam in many places.

kon an 7 twerzig re yldra kon regon 7 IX 119

x x x Gangdagas re magon rae fra dem aer

V Kl. Mai re aefter fonde IX Kl. Junii"

This applies perfectly to the days before Ascension

The martyrology which, it will be remembered placed the Litania Majora on April 25th keeps the Gang-dagas perfectly distinct. See Strom 79, May 3rd

It was to be noted also that "a fix' clinga" in the German which does not refer to the time of the "Munster Litanie" or "des heiligen" or "wunderlichen" etc, these upon the Germanic language (with which) is therefore concerned

"Xaeg¹ Twegen dagas" R. Luke XI, 5 refer to morning and evening of Gang-dagas

¹ Xaeg a rare but legitimate form

cf. John XII, 14 where Hatten reads ja

See Kluge Paul's "Grundriss" I, 902, S 122.

Bouterwek cites "Su gangdagas" Ang. Sax. Chron.
 a° 910 921, 924, 1010, 1003. 413⁹²² A. Schöner gang-
 dagum; 7 middan sumera. A° 1016. "Io þam
 Gangdagum eftir middan sumera" can
 only be regarded as a mistake (Thorpe p. 280).

I may sum up in the words of
 Schmid (Gesetzes Glossar s. v) "Die 'gang-dagas'
 waren die drei Tage vor Himmelfahrt, die
 man ~~in den Kirchen~~ ^{in den Kirchen} ~~beteten~~ ^{beteten} ~~und~~ ^{und} ~~Prozessionen~~
 in Kirchen und auf dem Felde begangen
 wurden." Cf. Thorpe A. S. Laws Gloss s. v.
 Du lange. s. v. Rogatio

Anglo Saxon Laws

Aethelstan II, 13 pr. Schom. 138

"And we cweðað þæt æle burh sý
 æbet XIII niht æfter gangdagum."

Aethelst. II, 3 §1 Schom. 186. And yllc man
 he wille mot gebetan yllc gestale weð-
 iore Leorda butan yllcum wele oð Gang-

- dages and his syðsum swa hit aerwæs"
annotated Prayer Book 296-298.

Thursday within Gury. Wick. R. Mark XVI, 14.

Sunday after Ascension R. John XV, 26

Wednesday after Ascension R. John XV, 7

Martyrology May 21. 6th. 86.

On þone fiftan dæg þæs monaðes bið æ
dæg þe ure Dryhten to heofenum astag
etc. etc. Aelfric Th. Hom. 1, 294 Sermon in
Ascensionum Dominum. "Blickling Homilies
c. II p. 185. The Rubric "On þa Hatgan, sunne-
-dæg" is written in a later hand.

Guthrum Ritual p. 127 De Ascensione.

Aelfred I, 3. Sch. 74.

"Se þe stapas on Sunnan niht æðe on
Mornan æðe on Easidæge æðe on þære Hatgan
þunnes-dæg x x x lwybde swa on teneten
fæsten.

Pentecost Mass Even Rubric John XII, 5

Pentecost Mass Day. " John XIV, 23.

Byrhtferð gives us definite rules for finding Pentecost - 84, Anglia VIII, 311, 31 -

"Aftur him Junius sköð To mancyne, he
mæte, wæte, wæte; and georne wæte Pentecost,
on him gecwæð."

Byrhtf. 147 Angl. VIII, 324, 36 "Se mona on pente-
costen se mona þær Junius, þær se fæder
se gyltra þær endlufoð. Pentecosten se mona
þær aer VI Id. Mai se æfter Idus Junii"

Byrhtf. 172-173 Angl. VIII, 329-26 "Lyðtan þær mona
wæte, wæte, wæte, wæte, wæte, wæte, wæte
Lyð fæder nikt eall swa twile summan-
-dæg swa þær Lyð gehendost se Lyð Pent-
costen dæg, þær Lyð se twilegða dæg
æfter Easten-dæge - Byrhtferð has in mind
the 'twile Pentecost'

Kal. Ed. Coll. Titus L. XXVII (Hampson 15439)

Piper 76 assigns the Puma Pentecostes to
May 11th and assigns Pentecostes to June
13th. This is of course an error as Pentecost
day can fall upon May 10th.

The Martyrology, the peculiar character of
which has been explained places under
May 15th "se multa daeg Pentecosten" (missing
in my copy, but cf. Stanley p. 107).

The Lucan significance of this day
is well explained by Actric Homilist, 310-

"Cum sum Lugan rusticus, daeg
me getand fyllig daeg to grom daeg
and þes daeg is getaten Pentecostes fact
is se fiftogoda daeg suera easterleis
ide x x x x (510), so þær grette þæt þu daeg
to sette þæt þu sum folc se and wea gædd
Godes wealden up þu and wea wea þu is
getaten Syng. þu and wea wea wea
and grette wea and þa wea wea þu and

Ja dyfode God fone moysen him to and
 he waes mid Gode feowertig daga and
 awrat fa ealdan æt be Godes dritte fa
 waes se dæg þær leaſtes geſetæn on ðær
 ealdan geſetnyſe- etc."

"Blickling Homilies" p. 133-11. "Lucas se
 Godspellere cwæð on ðæm bocum þe
 unmet is ðes apostolorum. Ic, gese
 weonfungs he cwæð "mis þon dæge waes
 gefeald se dæg, æt se sunne þær leaſtes
 ymð fifty mihta. æfter þære gecyððan
 aeriste fa waeron ealle fa apostolas wuni-
 gende on anre stowe" Cf. Acts II. 1 f.

For Service at Pentecost "Concordia" c. VII.
 Luthers Text p. 107 In German
 "Deus qui filius qui hominem se misit
 les suis Sanctum misit Spiritum nostrum
 illustrare dignetur corda Amen-
 c. S. Chronicle. A.B.C.E. 626 on þone Trathan.

after the service 4 1/2 on Pentecosten morn-
day. E. 1067 On Hvitum Sunnundag E. 1086
to þann Pentecosten E. 1087 On Pentecosten, 1099
1100, 1102 (On Pentecosten maessan wilean) 1104
Dæd gæms was a þanna Pentecosten dag on
125 Jun. 1107, 1108, 1109, 1110, 1111, 1113, 1121, 1123 (after
Pentecoste wile).

Tours. Fulgur II, 3 Schm. 180 and quæres
geoguda lodung getaeste þa Pentecosten-
Ulfræd V, 11 Schm. 222; VI, 17 Schm. 230;
VIII, 9 Schm. 244; Canute I, 18 Sch. 258; I, 16, 81 Sch. 264.

Pentecost and Whit Sunday

The excellent article of Mr.
John W. Hardy on "Whit Sunday, or the
Harvard Census and other in Philosophy and
Literature" (1893 88-108). Has covered the
Anglo Saxon field. He has overlooked nothing
of importance; in connection with Whit Sunday,
note 4 page 107, may however be supplemented thus

Great Gospel of Mark. p. 5. "Post Pentecosten
 in jejunium feria III x x x feria VI de
 albas Paschae" (Aldred Gloss "æfter fifty dagas
 faestern wodnes. doeg x x x frige-dagas of Saem
 Luitum eostres"). See Baron *Guardian* Aug.
 17th 1859, Earle's Note to *Chronicle* p. 347.

Ember Days

I have been saved from my in-
 tended discussion by the exhaustive
 study of these periods of fasting contained
 in *Antiquarian Tracts* Baron, p. 175-180

I must therefore merely make clear
 the time of the "ymbress dagas" and refer
 for the history of the institutions to the
 constructive work of Baron.

Lingard (*Hist. and Antig. of A. S. Church* 1, 428)
 says: "From the manner in which Lent
 is us, it appears to denote some part of."

the service of the day, probably the circuit
or public processions made at that time.

Ymbren occurs too often in the sense
of "year's course" to make any other
derivation possible, (Th. Homi I, 104, 18 *Eft ymbe*
years ymbrynum; II, 84, 24; 98, 20; 184, 26 etc. Man-
schall p. 528). According to LEO (A. L. 442),

Leo Simon, 176; "*ita per totius anni*
circulum distributa sunt, ut lex abstinen-
tiae omnibus sit adscripta."

That their sanction was changed
within Anglo Saxon times is easily
shown: cf. "*Antiquale Cyberti*" 165. 21, 16. 29.

"Dis synt þa riht ymbren dagas þe
man mid rihte healdan sceal, þæt
is on Kt. Martii on þære forran wecan
7 Kt. Junii on þære æfteran wecan, 7
on Kt. Septembris on þære þriiddan wecan
7 on Kt. Decembris on þa reaxhtan wecan

uer tristes maenan-

From the 'Dialogus Eglehti' Johnson 180,
and from our Rubrics we learn that
the Ember weeks were placed thus
Lenten Embers (not in Rubrics) 1st week in Lent
Summer Embers Pentecost week
Harvest Embers 1st week after Pentecost
Winter Embers- 1st week before Midwinter

The arrangement of the 'Pericentiales' is
adhered to by the Rub. Coll. Vitell. E. XVIII,
of the 11th Century (Hampson I. 422f.) Cf. Hampson
Closerie & Ember Days.

The Ember days were, as the Rubrics show,
Wednesday Friday and Saturday. Contradictory
information is not in this case available;
88 'Anglia' VIII, 311, 38. "sed uerore quod on DV.
ut, paucissimi in, xet, ac, 10, 12, 13
Capricornus 7 fact ymbren faesten by 8 on
Necum munda Cf. Byggh. 90 'Anglia' VIII 312, 13

Concordia 1. 584 "fower tidum" (III temporibus
1. 1036.

For a discussion of
the place of the "Embers" to day: cf. Anno-
-tated Prayer Book, 236, 248, 270, 673.

Laws

Athelred V, 18 Schm. 224. ^{L. 207, Sch. 230} "On riht ymbren-dagum
(riht, not in D.) oaths and ordeals are forbidden.

Cf. Can. I, 17 Schm. 264 ymbren dagum. Athelred

V, 23. "And ymbren and faestenas, swa swa
was Gregorius ungeluyne, seff hit gedelte.

Can I, 16 Schm. 262 "And wet men se
weode, faesten fæste, se ðæt ymbren faesten
it hit lengten faesten se hit elles oðer faestene.

Aelfric 43 Schm. 46 "And III. wodnesdages on
... fæsten ...
sien forgesfor þam þe him leofost se to selhama
aeghwaet, ðæs þe him ænig mon for Godes
noman gewelle oððe tie on ænigum timra
lufil. sliecum gecannian mægen."

Mid Summer's Mass Even Luke I, 20.

Mid Summer Mass Day Luke I, 20

Caenodwede 115: Daenre wuldres Segre.

ymb Sreatyre, heodres dyrling

ammones gardsam, weard accenned

ys. ritilum eac we Se lude fawilat

ys. meoru suman

Berlinck's long note to this passage renders ~~the~~ necessarily short. Hecker in his translation to Caenodwede I, 19, cites from the Martyrology this passage (misquoting in my copy of the source)

"On þone flower and twentiz þan daeg
 þæs monses bið Se Iohannes accenned
 þæs fulweres se was accenned sex monsum
 aer first 7 Gabriel se heath engel bodade
 accenned 7 saegde his faeder his woman
 aer þan he accenned wære."

'Blickling Homilies' IV p. 161 See ge Gyrd S.

Johnnes fæls færvættir

The incorrect astronomy in Saint Augustine's pretty symbolism, *Tr. Homilies of Aelfric*, I, 356 has already been pointed out.

Two others involving no special astronomical
deserve to be noted. Byrhtferth 84 *Anglica*
VIII, 311, 8. "On XIIth of Julius bid sun stede
þæt þu se þær sunnre, þær sunne
middenum." This mistake is all the
more remarkable as Byrhtf. gives to both
Summer and Autumn their proper beginnings,
viz. On 1st of July sunnre and 1st of
September middan sumra. 7 þes oðer dæges æfter. S.
þæt middan. Other examples from
the *Chronicon* may be given.
A. 898 ær middan sumra 910 B. 8. 8. ær
to middan sumra 918 B. XIIth mættum ær
middan sumra (C. inserts þæðe 18th Junii).
A. 920, 921 foran to middan sumra. A. 922 XII

[illegible]

Midsummer (Midwinter) Grimm T.M. 787
Midsummer Fires Grimm T.M. 43 617-624-
Germanic Origins & the Native Peo-
ple. 'Eg.' 169-187. Journe's Belshazzar (Rational)
c. 137 p. 365' is interesting in this connection
See 'Ann. Prayer Book' St. John Baptist's Day.

It Peter's Mass. Even R. John XXI, 15.

W. H. 21. 27

St Paul's Mass Day (r St. Benedict's) R. Math. IX, 27

Don't see the Note to Entend. w. § 24. Dis-

United States of America

S. V.

... death of Peter ... were ... to
fall on the same day, but two days were
taken in order that both might have full honor.
... the ... the
ones that I shall give show the first.

Bede's Latin Homilies, Aelfric's A.S. Homilies
(I, 382 II, 28), Bede's Practical Latin Calendar &
Lod. Cath. Text. D. XXVII (Piper 71), Murty's Book
(Shrine 90) for June 29th associate Paul with Peter
cf. also Blickling Homilies XV p 171: "Pet' &
Petrus & Paulus"

Laus Aelfric 43 Sch. 96 Ann clacy act See
Petres tide and See. Paulus Edgar II, 4, p.
Schm. 186 heard penig be Petres maessan clacy
Aelfric's I, 11, Schm. 122; VI, 18 Sch. 230; Can. I, 9 Sch. 260.
Romfeoh be Petres maessan; Anthony II,
57, Schm. 368. Romfeahig be Petres maessan
Hone's Every Day Book I, 443-6 Hay Etl
Pap. Ant. 188.

St Michael's Mass Day.

B. Mall. XVIII. 1

Eg. Calendewide 178

Bouterwek's Note p. 33

For list of Homily Mss. on this day

See introd. to. xxv (111111) p. 26. Cf. Ch. Hom. 1, 802

Lucas

Alfred VI, 2 Schm. 240 Et instituitur
et omnes Christi tunc per salutem suam
seperet tribus dictus in pane et aqua
et omnes ante dictum de. Michaelis.

Alfred VII, 7 Schm 241 Ea reddatur Secunda
deomane tunc et dictum ante Michaelis.

Arch. III, 48. Schm. 374 Hagl. Pap. Ant. 205-206

Alt. Saints' Mass

Quoniam Mall V. 1.

Calendewide, 99.

And þy glean daegs ealra we hrowdað
þara wintre þara is ær eode we
worhtan in worolde willan drihtnes

Eg. Bede. Lat. Poet. lat. & Ant. lat. D. XVIII

(Piper) *Swanton Brook* (Mink. Cat. 108, notes
Eula nigrescens L. L.

'Homilies of Aelfric' Thorpe I, 359 "Halige
 farowara naderan þar æs geinwiffra gesadung
 þeine daeg eallum þalgun to wundmunde
 mærsige and arwundlice færlige þe ðan
 se ði ne mhton heora ælcum syndertlice
 færlstide gesettan etc.

Old Hallowe is an unfavorable time for
 bloodletting.

Boethius *De Consolatione* III, 155. "Ac we gehyrdon
 seegan sum wære mann, & nan mann
 ne leofode þe him blod læte on ealra
 trugena mæsse and oðra godes to geornost
 wære, nes þis nan wigtung ac wice
 men ðæt æfardes, ða is, xon trugan eallan
 god ænmetlic gedidra.

Laws Aelfric 43 Schm. 46 *Þe ðara trugena
 weondunga* Athelnes V, 11 Schm. 222; VI, 17 Sch. 230.

VIII, 9 Schm. 244. And corduaestma be Calra
Halgena maessan. Barute I, 12 Schm. 262
And leatit gesceot x x x eft on Calra Halgena
maessan - u - wa myet (x x x, l. iiij).

600. emi.

4 weeks before Midwinter R. Luke XIX, 29

No. 11111 225,

R. Mark, XL.

Other series in cabinet will be found in
The Calendar of Rubrics.

Rule for determining Advent mss. Coll. Cal. A. XV
fol. 126a, Lockayne "Leuchdoms" III, 226.

"Aelce geara þanne þu seyle witan hwylce
dæge man seyle weorðan, & heurðan, soðe
fratgan eunwundlice adwer. Læm. I. þi
wanna þe þanne & þu hit maht uen v. 10.
Læm. 2. ne maht uelæn 11. 12. 13. 14. 15.
se 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826.

scilicet dages in sancti Martini diebus
inter, twenninge, sonne dages, 1000 1000
und eare unwirrdnesse."

Advent could therefore never fall before
Nov. 27 nor after Dec. 5th.

Thorp Homilies of Aelfric I, 100 (cited supra) shows
that the Anglo Saxon Prayer Books began the
year at advent.

Homilies Thorpe I, 600 (First Sunday in Advent)
fyrer dages fering and fygara tide maerð
weard on ðe fodes tofenne, 1000 tid of
midra winter is uncræften cawerðas ðe
æt is ðe fodes tofenne, 1000 tofenne is ðe
meniscnys xx þ. 600 we slent se gewuna
on fodes gefeðung, æt eare fodes fering
on cyrclicum feringum ægðer ge on halgum
raedingum ge on gedreumum tofeningum
ðara cawerðas gefeðunges ægðer ge on
tide weard.

Cf. Thorpe *Homilies of Aelfric* 1, 608 (2nd Sunday
in Advent), "Lentilian. Advent. 2. 12." In Advent
Domini, "Concordia" 487 On to-cyngne Drihtnes
(In Adventu Domini): Lendisfarna Mō. Capite-
-ra. "æfter ðære masmas. æfter ðære
fe. mæsse. mæsse. æfter on ðære masmas."

Sheat p. 1. Dominica III de Adventum, Dome-
-nica prima de adventu. Dominica secunda
jesu christi, post ii. dominicas de adventum,
post prima de adventum, post prima
dominica de adventum feria II.

Laws Thome V, 8 Schmal nat. land
... wæs ...
dagum 7 riht ymbren dagum, and fram
Adventum Domini æt ætlicum Epiphania.

Cf. *Wulfstan XXIII* (47) 117, 18 f. Athelric
VI, 25 Schm. 230 "wifunga" is forbidden during
this season etc. *Canons*, 17 Schm. 204

References *Ann. Prayer Book* 116, 245-249, 592
- *Canons* ...

On Easter-day to New-festive or mid-day
evening. *Præterea* *De* *11. 1.*

Mareschall's translation (p. 332) "Sabato
quatuor Temporum adventus" is not strictly
correct and his note shows how much
the Latin, perhaps from "New Saxonia"
mastris significabat jejunium-nuptias xxx
An vero haec feria esurialis dicta fuerit
new-festive quod fortasse de his die
venationibus cum de mactandis animalibus
prostitutione fuerit significata. *De*
estran nuptias sub hanc figuram solemnem
tatem, dixerunt cum nuptias in suum
etiamque eos venationibus.

Being by the "greater" or "less"
I can safely attempt the explanation
The only fact that goes against the
view is not sustained by Mareschall with
reference. *Alfred* *ET* *28* *Schm.* *230* certainly

forbids marriage during Lent (supra).

Ueu appears with the meaning "two" in
 the Praemium and c. 7, dated 820, although
 the 'Vetus Versio' translates the word *conjugium*.
 The same *Ueu* or *Ueu* appears
 now as a plural form of *ue*. There is also
 appearing with the meaning "two". I
 have been able to find no other examples
 of the simple form *ueu* in Anglo-Saxon
 texts. I would show that "*ueu* fasten"
 is identical with "*ae*-faesten" and is
 used in the sense of a "fast enjoined
 by law" (right-faesten, *legitimum jejunium*)

The *ae*-faestene is thus described by
 'Constitutional' c. 37 - *hæfde 378* *æreo æ faestene*
 (*Legitimum Jejunia*) *syndron* *on* *geare* *an*
æreo *and* *gole*, *æwa* *x* *XL* *æreo* *faestene*
to *Easton* *þonne* *ge* *þone* *leofum* *æreo*
æreo *geare* *leofum*, *x* *XL* *æreo* *æreo* *geare*

ae-faester a somewhat broader signification
 "7 aaxa twile þe he lifige faeste Wednesdayum
 7 Fridgedagum 7 þa þreo oðre ae-faesterne forpe
 flæsc."

We have other testimony besides that of the
 "Institutes" to the existence of three Quad-
 -ragesimas.

Bede "Ecel Hist" III, LIX
 244, 22. "Collecte he eac his getratum þe we
 aer saegdon þæt he symle sin þam flower-
 tyteum faesterne aer Eastrennes æfter
 æða in ðære gereorde. ðær se wea-
 rsumne mealmides folces mid ðære meole.
 Ðære itcan fortraefðnesse gemet he eac
 twile heold þæt flowerig daga aer
twiles getyrdlice, æft flowerig daga
æfter Pentecosten.

Bede "Ecel Hist" IV, XXXI, (30) 376, 9 In þisse stowe
 se suna in þa tid, æft Leornungdæga twile
aer Eastrennes, æft þæt flowerig aer twiles ge-

Days consecrated to some religious purpose in Anglo-Saxon times.

Mareschall in his note p. 533 traces the history of the modern German *Wake* Piper *Kalendarium* 107 in his treatment of "Die Kirchweih" shows that each *Kirche* has its own *Wake* day.

Cf. Aethelwold 'De Cons. Mon.' (Aelfric's Extract) Eng. Stud. IX, 296 "Lingan hi be þære aƿic-
halgung. Cf. 'Concordia' 346, 620;
Aelfric 'Homilies' II, 874,; 'Martyr Book' (Manley
Catalogue p. 109), On þone XXVIII dæg þæs
monæthes (September) bið Se. Michael birican
ƿenungung.

As Laurentius says, these ceremonies were held in English towns on the anniversary of the Church consecrations.

With regard to their importance in Anglo-Saxon times we have other than calendar testimony:

'Anglo Saxon Chronicle' 1065' Thorpe 332.

"And Edward King com to Westmyre
to þam middanwintre and se biſchop
was on bilda-mæsse. ðæg and he ferðfende
on Twelfth æfen"

Beede 'Ecc. Hist.' III, XVII, 232, 3 "7 þeas wæs
he þætte þæt wære færa gewuna þam
þæm he þær gemit. gleornade, reſpice
þeoðſcepes þætte þa onfengran neowan
stowe mynster to tennorow, ðe circean
welle þa secode nrost mid geþeatum,
and þæsterum twiðre geþingum
Wulfstan's Homilies LIV 278, 10.

"Lifan man ic will eow nu æfter
ynbe cyric mærsunge þæt ge þe geornor
understandan magan þu man circean
weorþan seyle þe gode sylfum to sofe
and to wurdmynte gehalgod bið.

Wright Wülken 'O. E. Vocabularies' 484, 13

Scrophularia tuberosa L. L. 1110

484, 16 *Enceria* Novae Dedicationis

cf. *Belotus* c. 134 p. 364. *Scrophlegia*, ante
fixionem tabernaculum in Septembri
Emenau, dedicationis in Decembri

On these occasions of Church-wakes
there appears to have been much revelry
to judge from the 28th *Canons* *Long* *Edgar*
Thorp 347. 'and we heretofore have not
civic waccan swafe gedreoh si 7 georne
gebrdde 7 aenig unrit far ne dregge.

This accords very well with what
Holtz tells us of the folk-wakes of 'Sunday
Lives of Saints' XXI, 313.

'Some men are crimed at church-wakes
After call, þa neht swide unritlice
and gromed þæt we had þa geþæt þa
þonne man geþeorscipe ne geþyrat ut ðær
æc hatige gebedu þær geþyrat swison'

Eg. Danens. of Aethio. For other references
 see Hampson 'Medie Aeth. Nat' T. 331 f. Cakess.
 Glossary. s.v. Wake: Bouleruek Notes s.v. Mudiak.
 Maglett. 'Pap. Ant' II. 1. Spelman renders word
 Wuk (Glossary) says "Nac eadem sunt quae
 apud Ethnicos Paganalia dicuntur"

A ~~word~~^{stanza} from a song of the German
 Steiermärker ('Chronik der Zeit' Heft XVII.
 46) will show how such a ceremony
 is celebrated even in our own day.

"Und kimmt halt der Kerle

Da geh'n wir zum Jung

Da woxt sie sich z'samme.

Recht nett auf'n Gang"

"

Life

I was born at Charleston, South Carolina, December 17th 1871. I received my education at the Charleston High School and the College of Charleston.

By the last-named Institution I was awarded the degree of A. B. in 1890, and of A. M. in 1892. In October 1890 I entered the Johns Hopkins University, selecting English as my major subject and History and Jurisprudence as my subsidiary subjects. I was appointed University Scholar in January 1890, and some months later visited in England. I have studied under Dr. Bright and Dr. Browne, Dr. Adams and Professor Emmott, Dr. Giddens-Coe, Dr. Wood and Dr. Elliatt. To all of these

gentlemen are due my sincere thanks
for the kindnesses that I have
received at their hands.

To Dr. Bright in particular I desire
to express my warmest appreciation
of the interest that he has taken
in my career, and of the impetus
that he has given to my work.

Frederick Truapp Jr.

